

11
A
C O M P E N D I O U S
forme and summe of Chri-
stian doctrine, called the
Testimonie of a true
Faith.



Meete for well-disposed Fami-
lies, for the more knowledge of
God, and better nourishing up
and confirming of all such as
love salvation in Je-
sus Christ.

*Gathered, corrected, and newly aug-
mented, by Christopher Shutte.
Master of Art.*

Seene and allowed.

P S A L. 34. 11.

*Come yee children, hearken unto me, I will
teach you the feare of the Lord.*

L O N D O N,
Printed by M. D. for Anne Boler,
and are to be sold at the signe of the
Marigold in Pauls Church-
yard. 1637.



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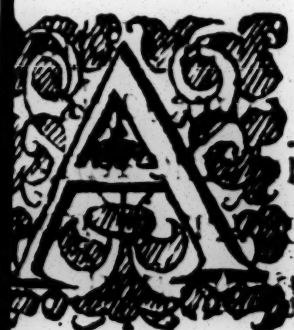


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To the right Honora-
ble, and his singular good Lord,
GEORGE, Earle of *Cumberland*, &c.

Christopher Shutte wisheth all increase of
grace, in the holy Ghost, and long
continuance of life in all
happy health and
prosperity.



After that I called to
minde (Right Honora-
ble, and my very good
Lord) the diligent care,
and prudent provision,
which *David* and other

good Princes and Rulers of Israel had,
for planting true religion in their Fami-
lies, for their better conversation and
good government, according to the law
and rule of faith: and had bin also often
intreated and earnestly invited by some,
my very friends, & such as love the sal-
vation of the faithfull, to contract some
compendious and Christian forme of

1. Re. 2. 1.

Pro 4. 1.

2. Re. 23. 1.

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Luc. 214.

godly instructions and sweet prayers much requisite in well disposed families, whose godly demaund I was not willing to denie, both because I see the lack thereof in many families, to require so needfull a labour, and also, because I would not abridge my dutie to my brethren and fellowship of the faithful, if it were but, with the poore widow, to cast two mites into the treasure: And waying also with my selfe how many busie braines are occupied, to quarrell without a cause with truth it selfe. I thought your Honour godly Patronage to bee a sure sayle, to support and defend against the sting of carping Zoilus, whatsoever in godly wise herein I should propound. And therefore I have boldly presumed to rest upon your Honours hoped protection, as the chiefest anchor hold I had herein, and take effect, to the end my labours might the better proceed. Whereto (my good Lord) I was diversly incensed. First, by your Honours good liking and procurati-
on of good litterature from time to time, which never happened to any
without

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without deserved praise and iust commendation.

Secondly, I was moved by your honours good acceptation of my studies in the Lord, and other good remembrances towards mee, both of your Honour; unto whom I recount my selfe most deeply indebted, and also of my good and most vertuous Ladye, whom the Lord hath joyned, as a most comfortable delight and helpe, unto your Honour. Whose faithfull societie and happy fellowship, importeth an evident argument of Gods great goodnesse towards you, in blessing you with the fellowship of such a one, as few or none excell or goe beyond in true godlinesse, honestie, and vertue. To whom for her Honours good affection to Christian religion, I recognize my selfe much bound with all obedience.

Thirdly, I was provoked hereunto, specially, because such is and ought to be, the zeale and love of all nobilitie, whereof your Honour is a most forward braunch) alwayes with maine and might, to defend the cause of true

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Religion to the glorie of God, and
vation of his people, for which
the Lord hath stirred up most
men and godly Magistrates, to bee
Patrones, and protectours to the
bassadours of his word, for the be-
proceeding of religion. So hee ray-
up *Moses*, to *Aaron*, *Iosua* to *Eli-*
zar, *David* to *Nathan*, *Asa* to
zariah, *Iehosaphat* to *Micha*, *Ie-*
chias and others to *Esay* and *Ierem*
Jerubbabel to *Iehoshua*, and finally,
Emperour *Constantine* to the Cou-
cell of *Nice*. All which were right-
ly termed Nobles, for the zeale
love they had to true religion. And
beit, by sinister and crooked mean-
some were ennobled, and so crept
to the carefull chaire of worldly do-
minie; yet none were ever rightly
in very deed accompted noble, but
as undertooke the patronage and
of Christian religion, which thing
humbly crave upon your Honour.
even in this wise, *Moses* doth call
Israelites a pretious and a noble gen-
eration, so long as they observed
commandements of the Lord. Vp-

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like condition, the Lord established Plal. 88 & 132.
mercies with King *David* his Ser-
: that the throne of Iuda should
be destitute of one to raigue upon
same for ever. To which thing *Da-* 1. Reg. 2.1.
had respect, when hee lay upon his
ch-bed, and thereupon counsel-
Salomon his sonne, (to whom the
gdome was promised,) to walke in
way of truth, wherein he had beene
ught up : to the end hee might pro-
and have good successe. To like Fox, Pag. 127.
pose, *Romanus* a man of great no-
tie, being carried to the place of
rtirdome for the profession of Chri-
an religion, (a rare thing in Nobles
behold) boldly avouched, that his
bilitie rested not so much in the
oud of his Auncestours, as in the
ofession of the Christian faith, and
her vertues thereto agreeing. And
erefore hee said, *Non progenitorum*
anguis, sed Christiana pietatis professio
e nobilem facit, that is, Not the bloud
f my progenitours, but the professi-
n of Christian religion, maketh mee
oble and renowned. And indeed if Eccl. 11.17.
ee should with a single eye, looke to

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the Profapie of *Adam*, and wild Olive tree, out of the which all flesh was taken, there would bee no great cause of triumph to any, of any thing which wee have of nature : But this is as it ought to bee mans chiefe nobilitie, that hee is grafted in *Christ Iesus* by faith, adopted to bee the child of God, made by faith partaker of his grace, and fellow heire of his kingdome, and this is very nobilitie. Wherewith *Saule* being moved, advertised the Emperour *Theodosius* (and in him all nobilitie) to consider his nature to be fraile, lest happily principallitie should blinde him, and make him quite forget himselfe, and his obedience toward God.

Whereupon, it may be gathered (right honorable) that not onely the Potentates of all sorts, ought well to remember their calling, but specially, to address themselves in all obedience, to serve the Lord, to foster his Church, to promote and defend his true religion : For therefore are they called to nobilitie, wherein, I would to God it might well please, even all de-

gree

ph. 2. 25.

om. 6. 5. & 8.
5, 16.

theodorit. lib. 5.
2, 17.

psalm. 11.
118. 49. 23.

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es of such as bee exalted on high
governours of families, deeply
acknowledge and confesse, that the
rd hath made them Fathers for his
th, Patrones to maintaine religi-
, and lights of godly life for o-
ers to follow. For, like as the Sunne
the firmament, giveth light to all the
gions round about him, and by his
light appearing expelleth the darke-
le, comforteth and cheareth the
world : Semblably, should Nobili-
banish sinne and corrupt religion,
d bee a lanterne of godly life to com-
rt and shine to others, that they
ight direct their lives after their
ood ensamples, as the Apostle wish- Philip. 3. 15.
h the godly to bee without rebuke, in
e midst of a naughtie and crooked
eneration, among whom they should
ine as lights in the world. For as
e Philosopher *Plato* saith, such as
e Heads and Rulers bee, such com-
only bee the rest of the common
multitude. Upon the which consi-
eration the *Athenians* Orator *Isocra-* Isocrates,
es wisheth all men of nobilitie, to pro-
pose their lives, as a patterne for others,

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to follow, knowing, that the manner
of a whole towne or countrey doe re-
semble the wayes and doings of the
higher sort. To the like end saith
Enagrus in the Ecclesiasticall historie
that the life of a noble man should be
an image of vertue, for his subject
to follow, that they might the sooner
be allured to vertue and godlinesse.
Thus Saint *Augustine* saith, that Ru-
lers ought to serve GOD, not onely
in living godly and modestly them-
selves, but also in bringing others to
vertue and true Religion. Thus
was said to *Arcadius* the Emperour
that godlinesse was sufficient to the sal-
vation of the noble men, without the
which their Pompe and outward
strength was nothing worth. Where-
upon (my very good and vertuous
Lord) I may conclude and define
with *Sozomenus*, that godlinesse
love of true Religion, is the greatest
honour and renowne of true nobilitie.
And therefore as *Constantine* saith
sometimes to *Sapor* King of Persia,
say I to all such of high degrees, which
fear the Lord: like as in keeping of

lib. 3. Ca. 1.

Contra Dona-
stas.

Sozo. lib. 9.
Cap. 1.

Lib. 1. Ca. 1.

Theodorit. lib. 1
Cap. 25.

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sacred faith, they are partakers of
light of truth: so in following the
of truth, as a guide, they at-
the straight to the sacred faith: which
ing may well inkindle in the lo-
g and zealous hearts of Noble men,
d all others a fervent minde, to the
bracing and spreading abroad of
the Religion. And even as *Cyprian* cap. 14.
no day passe, without the reading
of *Terrullian*: nor *Alexander* with-
out the reading of *Homer*: nor finally,
Apelles without some line proportio-
ed: so were it meete that no degrees,
ould lose any opportunitie or oc-
sion graunted to the meditation of
Christian religion: but rather being
ught by the example of the Empe-
our *Constantine*, would repose their
hole studie in the word of God. And
s for other things in the world, they
re but vanitie and vexation of spirit.
For all flesh is grasle, and all the glorie
of man is as the flower of the field,
which standeth beautifull to day, but
tomorrow is cut downe, dried up, and
withered. And what harme were it
then, if some good man would put all
degrees

Eccles. 1.

11a. 40. 6.

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John 2.18.

Cor. 7.31.

Cor. 5.10.

Ier. 9.23.

Eccle. 11.9.10.

& 12.2.

degrees in minde; as the *Macedonians* did *Phili-*, and say : remember me that thou art but mortall, and that nothing is in the world, but the lust of the flesh, the lust of the eyes and pride of life, and that the figure of this world vadeth fast away, that wee must all appeare before the tribunall seat of God. that every one may render account for that which hee hath done in the body, bee it good or evill. Were it not a meanes, to make every one more watchfull in his office? where than ought mans delight to bee? surely as the Prophet saith : Let not the wise man glory in his wisdom, nor the strong man in his strength; nor the rich man in his riches : but let him that rejoyceth, rejoyce in this, that he understandeth and knoweth mee : For I am the Lord, which shew mercie, judgement, and righteousness in the earth, for in these things I delight saith the Lord. To the like purpose, the good and wholesome counsell of the Preacher, Rejoyce (O young-man saith he, in thy youth, and let thy heart cheere thee, in the dayes of thy youth

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Walke in the wayes of thine heart,
in the sight of thine eyes, but
that for all these things, God
bring thee to judgement: therefore
away grieve out of thine heart,
cause evill, to depart from thy
h : for childhood and youth are
itie. Remember now thy Creator
the dayes of thy youth, whiles the
all dayes come not, nor the years
broach, wherein thou shalt say, I
e no pleasure in them. O would
God that this godly counsell might
vaile in princely and noble hearts,
d in every high and low degree, and
pecially in heads of households, which
it becommeth their personages: Than
ould they enquire after the Lord, and
ake his truth their chiefe delight, and
a sure foundation in the way of righ-
ousnesse, then should this be their joy
d triumph : to know the Lord to bee
eir G O D, and themselves to bee his
ople, and to have the testimonie of a
ood conscience. Then should they
ake answer to their obedience rightly
the word of G O D, then should
ey doe the duties of faithfull and loy : Cor. 12.
all

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all subjects, and satisfie her Maies-
tyes desire. Finally, then would they
consider the state of Church and Common-
weale, and shew themselves care-
full for the salvation of Israel.

And because there is no good be-
ginning for the accomplishing of these
things, but in the wisdom, feare,
knowledge of the Lord, the seed which
of is sowne in your honours hearts
my great comfort and happy hope
helpe, that your Honour will set
forward and maintaine the truth of
Christ in this poore countrie, and
Labyrinth of ignorance and sinne, I here
humbly commend unto your hon-
our godly zeale, a short forme of Christi-
an Religion, and godly government,
as meete in well-disposed families to
be observed. Wherein is to be seen
the summe of Christian doctrine; faith,
godly prayers, most meete for this
present estate: beseeching your
Honour, in lieu of better, to accept
the same in good part, at my willing
recognizing my selfe much bound
unto your Honour, with all obedience
for ever. And therefore knowing
knowledge

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True Religion, to be the delight and
comfort of the godly, the light unto
their pathes, the doctrine of faith unto
their consolation, the scepter and protection of
Gods kingdome, the marke and badge
of Gods Elect, and favour unto life, I
doe present the summe thereof un-
to your Lordship, in token of a thank-
full remembrance of your Honours
mercies towards me, and in hope of
your favourable acceptation thereof, Wishing
no lesse unto your Lordship, than
an increase of all heavenly graces and per-
fect happinesse thorow the media-
tion of the Lord Iesus : in
whom I bid your Ho-
nour most heartily
fare-well.

*Your good Honours most
humble to command,
C. Shutte.*

The Duke of Lorraine



THE TESTIMONIE

a true faith, containing short questions
very necessarie to all Families
for the more knowledge of God, and better
bringing up of children in his
fear and feare.

1. Question.

Forsomuch as our Saviour
Christ in the Gospell ad-
monisheth his elect, ^a first a Math. 6.33.
to seeke the kingdome of
God and the righteous-
nes thereof, and thereto adjoyneth the
promise of other blessings to ensue:
we would gladly understand, how the
same might bee performed, which hee
quireth so necessarily.

Answer.

There is no way so expedient to the
obtainning of Gods heauenly graces, as
to lay a good foundation of true religi-
on in the feare of God. Forasmuch as a Deut. 28.14.15.
Psal. 1.2.3.13.
a. 15.22.
obedience to the Law of God, is
the

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the readiest & onely way, to the fountaine
of all perfect happinesse. And so: the
cause^b the godly men of all ages, prou
ded alwaies from time to time, that the
might nourish true religion in their fa
milies, to the end, both they and their
might be instructed better in the Law
of God and haue good successe in those
things which they went about.

2. Question.

Doest thou then thinke, that those
households are disordered, and not
rightly ruled, where there is no daily
meditation of religion kept?

Answer.

Such Families may rather be account
ed a sinke of sinne, where the people are
carefull of worldly profits and vaine de
light, and carelesse of the word of God
and true religion. ^a And therefore they
are in this case often times nearer to de
struction.

3. Question.

How doest thou order and govern
thy house in Christian religion.

Answer.

^a As Moses commanded the people
of Israel, to teach their childzen the
Law

Deut. 6.6.

Saml. 6.21.

eg 2.3.

2. 4.23.

Luke 19.9.

^a 1 Sim. 2.25.

^a Deut. 6.6.

of a true faith.

Law of the Lord, that in all their affairs they might haue an eye unto the same: so am I carefull, that my whole Familie feare God and know his word by some daily exercise, and meditation thereof. So as ^b they may be the better able to render a reason of their faith. ^b 1 Pet. 3. 15.

They pray and giue thanks together in all their doings. ^d They liue godly, soberly and righteously. ^c They make re- ^c Act. 4. 33. ^d Tit. 2. 12. ^e Luke 19. 9. ^f 1 Cor. 1. 8. titution, to whom they haue done wrong. And finally whatsoever they do, they doe all to the glory of God ^f and so they prosper, to God be praise therefore.

4. Question.

Well than I pray thee shew mee the summe of that religion, which thou doest keepe in thy Familie? For it is the dutie of a true Christian, alwayes to be ready ^a to render an account of his faith, to the end it may appeare, that he is not ^b ashamed of Christ and his doctrine. Let me therefore heare what thou canst say of the principall points of Christian Religion. ^a 1 Pet. 3. 15. ^b Mat. 10. 32. Rom. 10. 10.

Answer.

There bee three speciall parts thereof, the first is ^a to know God and my selfe ^a 1 John 17. 3.

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selfe, the second is, ^b the meanes where-
by my saluation is wrought: the third,
^c what helpes God doeth further mee
withall unto life euer-lasting.

5 Question.

What saiest thou of the knowledge
of God?

Answer.

The same is of two sorts: the one is
uniuersall, and knowne ^a by the creati-
on of heauen and earth, wherein God of-
fereth himselfe to be seene and knowne
of me, as the onely fountaine of all good-
nesse, who alone ^b ought to be worship-
ped. For his ^c eternitie appeareth in
the making of the world: his ^d goodnesse
in preserving the same: his ^e prouidence
in the tokens which are seene and felt
whereby what pleaseth his godly will
commeth to passe, and not by blinde for-
tune: his ^f wisdome in ordering of the
things created: his ^g righteousnesse in
deliuering the godly, and punishing the
wicked: his ^h mercy in patiently for-
bearing sinners, and calling them to re-
pentance. So that what may be knowne
of God, is manifest in the things crea-
ted, which uniuersall knowledge taketh

alwa

er. 13. 5.
ph. 5. 24.
at. 6. 9. and
6.

Rom. 1. 19.
19. 1.

Deut. 6. 13.
Gen. 1. 1.
17. 24.
Ps. 136.
Ps. 107.
17. 28.
1. 13.

Psal. 104. 24.
Rom. 2. 7, 8,
10.

Exec. 18. 32.

of a true faith.

way i all excuse from the ungodly, which worship not God aright: but to me, it is a ^k ready way to bying mee to the true worship of God. i Rom. 1. 30.
k Psal 19. 1.

The other knowledge is speciall, and onely proper ^l to the elect, whereby thorough faith poured into my heart by the holy Ghost, I am assured that my salvation is wrought by Christ the Sonne of God: by whom ^m I am made the childe of God thorough grace, and heire with Christ of his kingdome: which knowledge onely commeth of ⁿ grace, and so is given to me, but it is restrained from the wicked, because of their ^o sin and hardness of heart. l Ioh. 17. 3.
lc. c. 31. 34.
m Rom. 8. 16.
n Luke 19. 21.
o Math. 23. 15.

6 Question.

What sayest thou of the knowledge of thy selfe?

Answer.

By creation I was made in Adam according to the ^a Image of G D D (I meane not any bodily shape, so: God is a ^b spirit, and without body) in true righteousness and holinesse, that is to say, in all perfection and happinesse of nature, both in right iudgement, reason, will and strength. In which happy state, if Adam a Gen. 1. 27.
Eph. 4. 24.
b Ioh. 4. 24.

B 3

had

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had continued, both I and all his posteritie had bene blessed for euer.

7. Question.

How diddest thou fall from this grace.

Answer.

Gen. 3. 10. 10.

m 5. 12.

Psal. 51. 5.

Rpbef. 2. 3.

My fall appeareth, in that ^a Adam who had this blessing for me, through the inticement of the Serpent brake the commandment of God, in eating of the forbidden fruit, and by the same depriued himselfe of his former happinesse, and brought sinne, death, hell, the wrath of God, and all kinde of miseries into the world, as iust punishments for his deserts. In which his sinfull act, his pride, disobedience, lacke of faith, unthankfulnesse to his Creator, and light credite to the Diuell appeared. In which offence, both I & all his off-spring are wrapped, in as much as in him we all haue sinned, for hee had the blessing giuen to keepe or loose for him and his. Wherefore I and all others descending of him, by him, & in him, haue fallen from grace, and are infected with his corruptions, ^b conceived in sinne, borne in iniquitie, and ^c by nature the children of wrath

of a true faith?

death and utterly undone, without the grace and mercy of God. Rom. 8. 30.

8. *Question.*

What is mans free will, his power, strength, wisdom, and such like virtues lost by this his fall in Adam, all which he had in the beginning?

Answer.

Concerning mans will, before his fall the same was free, but afterward not so, but as the same is freed by grace. For his judgement is imperfect and often he perceiveth his will in many things hindered, and his strength decayed, ^a that of himselfe, he cannot perceive the things which belong to the kingdom of God, ^b so that as now to will aright is the gift of grace, so, to will & choose amiss, is the lacke of grace: And yet this will of man not regenerate, in some respect may be termed free, because ^c a man doeth every thing by his owne consent, and not by compulsion. And as for other his vertues, & good gifts, which he had before his fall, like as in a ruinous house, there remaine certaine reliques of an house, although nothing comparable to their former excellencie: so after Adams fall, man not

^a Iohn 8. 36.

^b Psal. 14 2, 3.

^c Iohn. 35.

& 15. 4.

² Cor. 3. 5.

Philip. 1. 6.

& 2. 13.

Eccles. 13. 9.

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Iſa. 29. 4.
Cor. 1. 1.
Rom. 8. 7. & 10.

Iohn 3. 5.

regenerate & hath a certaine kinde
wiſedome, carnall knowledge, ſcience
religion and holines, and yet the ſame
imperfect; both by his naturall corrup-
tion, & by the tyrannie of the Diuell, that
till hee bee regenerate and ſanctified with
grace from aboue, he cannot pleaſe God

9. Queſtion.

How art thou reſtored to grace and
gaine?

Answer.

Tic. 3. 5.
h. 2. 4.

Gen. 3. 15.
12. 2. & 22.

Rom. 3. 25.
1. 22

Cor. 5. 21.
Rom 5. 19.
Math. 3. 2.
Lke 24. 47.

Act. 15. 9.
Cor. 3. 16.

Eph. 4. 24.

My reſtauration cometh thorough
the free mercy and fauour of God, who
after this my fall in Adam, raiſed both
him and me up againe with the comfort
of a promiſe of a Saviour, who by
his death ſhould pacifie the wrath of
God, and bring mee into his fauour againe:
by whose obedience I am made
righteous: which my regeneration cometh
thus to me, whileſt by the preaching
of the Ghoſt, I am brought to the
ſeeking of my ſinner, and raiſed up with
the comfortable promiſes of the Goſpel,
receiued by faith. My heart is lighte-
ned, purified, and governed by the holy
Ghoſt: & my will & minde reformed, and
the Image of God renewed againe in me.

10. Queſtion.

of a true faith.

10. *Question.*

Why did God regenerate thee, and rather get himselfe glory, by condemning thee according to thy sinnes.

Answer.

Although the Lord ^a might iustly
condemned all Adams posteritie,
reason of their sinnes, yet notwith-
standing some of them according to his
iudgements, hee leaueth in their
corruption, deuoid of all grace, and
vessels of his wrath unto damnation: And
wheresome he embraceth in his great loue
unto saluation, whō he accepteth in mer-
cy without any deserts of their owne. Of
which number, my conscience doth per-
suade me that I am one. And therefore
he hath regenerate me, ^b first to declare
his great loue, mercy & cuerlasting kin-
dnes towards me, whom he chose in his
eternall Christ to saluation. And therefore
when happie time, he hath called me by
the preaching of his Word, and iustified
me by my onely faith in Christs death: ^c
secondly, that I being thus borne a-
gain, may bring forth the fruites of
righteousnes to gloxifie him withall. ^d
thirdly, that all the end of my regenera-
tion

^a Rom. 3. 10.

& 9. toto.

Deut. 7. 8.

¹ zech. 36. 23.

Ioh. 15. 16.

Eph. 2. 4.

² Tit. 1. 9.

Heb. 5. 5.

^b Eph. 1. 4. 5.

¹ Pet. 1. 3.

Ioh. 1. 16.

Rom. 8. 29, 30.

^c Matth. 5. 16.

Rom. 6. toto.

Eph. 2. 10.

² Pet. 1. 10.

^d ¹ Pet. 1. 3, 4.

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tion is life euerlasting : so at the Lords
good time, I may receiue the same
mong his Saints.

I . Question.

Shew me what be the meanes, where
by thy salvation is wrought ?

Answer.

The ordinarie meanes common
are two, that is to say, ^a the word
God, and faith.

I 2. Question.

What is the word of God ?

Answer.

It is those Canonically scriptures
written by the spirit of God, and com
mended to man both in the old and new
Testament, wherein are contained ^b a
things necessarie to our salvation, accor
ding to the which, the Lord will haue
his religion measured, without either
adding or diminishing.

I 3. Question.

How canst thou know the true re
ligion, in so many fundrie opinions
the same, as be in the world ?

Answer.

^a First, I trie the religion taught
by the word of God, and by his spirit
giue

1
Ga. 2. 16.
Rom. 6. 22.

Luk. 24. 47.
Rom. 10. 17.

2 Tim. 3. 16.
Pct. 1. 21.

Deut. 4. 2 &
12. 32.
Galat. 1. 8.
Lukc 16. 29.

1 Aa. 17. 11.

of a true faith:

in mee to understand the same. **Se** John 5. 38.
ly, b I know this spirit to be a b 1 John 4. 7, 2.
t spirit, because it confesseth Ch^rist
e come in the flesh, that is to say, as
tch the whole worke of my saluation
im, and to no other thing. **Thurtly,**
expound one place of Scripture, as Rom. 3. 31.
not contrarie to another. And thus
ic the truth, d making the word of d John 12. 48.
D to iudge and determine what I
ht to follow.

14 Question.

What is the cause why the word of
s is preached so many, and yet ra-
m place but in few?

Answer.

The causes are many, ^a first mans a Rom. 10. 16.
one disobedience and contempt of the & 11. 7.
ord, through want of faith.

Secondly, the malice of Satan, who b 2 Cor. 4. 4.
ndeth and hardeneth the hearts of the
faithfull, that they should not see and
eeue the truth.

Thirdly, the iust iudgement of God: c 1 Thel. 2. 11.
ho, because they refuse to receiue and Rom. 1. 14.
eeue the truth, doth giue them up in Apoc. 13. 8. &
a reprobate minde, and sendeth strong 14. 9.
lusion among them, that as they doe
delight

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delight in lies and unrighteousness
the same may be their destruction.

15. Question.

How is the word of GOD de-
ded?

Answer.

Into the ^a Law and the Gospel!

16 Question.

What is the Law?

Answer.

It is the tenne commandments
GOD, requiring of euery one ^a most p-
perfect, and perpetuall obedience, ^b p-
mising saluation to them which ful-
the same, threating death and damna-
on to the transgressors thereof.

17. Question.

Rehearse the same to me?

Answer.

1 ^a Thou shalt haue none other GOD
but me.

2 Thou shalt not make to thy self
any grauen image, nor the liknesse
any thing that is in heauen aboue, or
the earth beneath, or in the waters vnder
the earth: thou shalt not bow downe
them nor worship them, for I the LORD
thy GOD am a iealous GOD, and visite

^a Mat. 3. 2.

^b Luke 24. 47.

^a Dent. 27. 26.

^b Levit. 18. 5.

Rom. 10. 5.

Mat. 19. 17.

^a Exod. 20.

of a true faith.

iniquities of the father upon the child,
unto the third and fourth generation
to them that hate me, and shall not
to thousands in them that love me,
keepe my commandments.

Thou shalt not take the name of the
thy God in vaine, for the Lord will
hold him guiltlesse, that taketh his
name in vaine.

Remember that thou keepe holy
Sabboth day: sixe dayes shalt thou
labour and doe all that thou hast to doe,
the seventh day is the Sabbath of the
thy God, in it thou shalt doe no
manner of worke, thou, and thy sonne,
thy daughter, thy man seruant, and
maid seruant, thy cattel, & the stranger
within thy gates: for in sixe dayes
the Lord made heauen and earth, the sea
and all that in them is, and rested the
seventh day. Wherefore the Lord blessed
the seventh day, and hallowed it.

Honour thy father and thy mother,
that thy dayes may be long in the land,
which the Lord thy God giueth thee.

6. Thou shalt not kill.

7. Thou shalt not commit adulterie.

8. Thou shalt not steale.

9. Thou

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9 Thou shalt not beare false witnesse
against thy neighbour.

10 Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his servant, nor his maide, nor his Oxe, nor his Ass, nor any thing that is his.

18 Question.

What sayest thou of the first commandement?

Answer.

The Lord therein requireth a true obedience to his Word, the feare and loue of his name, ^b a sure faith and trust in his promises, ^c the right inuocation upon his name, with thankes-giving for his benefites, whereby his true worship may bee knowne aright: which things as hee doth command, so doth hee forbid ^d all manner of superstition and idolatrie, ^e the contempt and denial of his Word, ^f the lacke of feare, faith and loue towards him, ^g calling upon other creatures, and finally, whatsoever polluteth his seruice, or our conscience in whose presence all our doings doe appeare.

19 Question.

What

a 1 Sa. 15. 22.
Deut. 10. 12.

b Iohn 3. 15,
16.
c Psal. 50. 15.
and 23.

d Deut. 4. 15.
e 2 Thes. 1. 8.
f Tim. 4. 4.
g Rom. 3. 18.
Jacob: 2. 14.
1 Iohn 3. 10.
g Apo. 13. 5.
& 19. 10.
& 22. 9.

of a true faith.

What sayest thou of the second:
thou shalt not make, &c.

Answer.

God doth therein declare how he will
be worshipped. For seeing that his true
worship^a is a worke or service comman-
ded in his Word, proceeding of faith,
and tending to his glory: as hee is a
spirit, so he will be worshipped in spirit
and truth, without^c any mixture of
Idolatry or superstition. And therefore
he forbiddeth^d the making of Images,
and expresse him by^e all manner of deuotion
or reuerence giuing to them, either
in looking at them, or in bowing the knee
before them in prayer: hee is the Lord
our God, and will not haue his power
to be contemned: f he is iealous ouer us,
and will not suffer either our soules or
bodies to be defiled with any filthinesse
of Idolatry: which if we doe, he will re-
venge the same to the third and fourth
generation. Briefly he forbiddeth here,
by^g all representations and tokens of
Idolatry, h all strange worship deu-
ised by man, i all antichristian Decrees
and whatsoeuer corrupteth the true ser-
vice and spirituall worship of God.

20. Question.

a Deut. 6. 13.

Rom. 14. 23.

Matth. 5. 16.

b Iohn 4. 24.

c Levit. 18. 3.

Deut. 7. 25. &

12. 1 & 14. 3.

d Deut 4. 23.

Esay 40. 18.

e Exod. 34. 14.

Psalm 99. 7.

f Exod. 34. 14.

1 Cor. 12. 2.

g Deut. 12. 2.

h Esay 29. 17.

i Apoc. 13. 15.

and 14. 9. & 18.

4.

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20. Question.

What is commanded in the third
Thou shalt not take, &c.

Answer.

Herein the Lord commandeth a
uerend use of his name, ^a truly to sweare
and testifie the truth, not ^b dishonestly in tri-
iudgement, and rightcousnesse, but ^c
for necessities sake, especially when the
glorie of God, and the saluation of
brethren is sought: requiring also ^d
in a faithfull zeale and ^d loue toward
his Word and Sacraments, and whoso
soeuer ^e may set forth his glory, forbear-
ding: ^f the indiscreet and unreuerend
use of his name in vaine and frivolo-
things, all rash oathes, all ^g oathes made
for fauour, lucre, and feare, rather than
for trial of truth, all ^h perjury, all oaths
made ⁱ by Saints Idols, meate, or
other creatures, ^k all conjurations So-
ceries Charmings, southsayings, witch-
craft, ^l cursing and banning, ^m all false
doctrines and corruptions of true reli-
on and whatsoever ⁿ causeth the name
of God to be euill spoken of.

21. Question.

Shew

Deut 6 13.

Ier. 4. 1, 2.

Iosu. 2. 12.

Cor. 1. 23.

Deut. 6. 5.

Act. 2. 42.

Cor. 10. 31.

Deut. 28. 58.

Psal. 15. 4.

Levit. 19. 12.

Deut. 10. 21.

Ierem. 5. 17.

Amos 8. 14.

Deut. 18. 10.

Eph. 4. 31.

Rom. 16. 17.

Apoc. 14. 9.

Rom. 2. 24.

of a true faith.

Shew me the meaning of the fourth;
remember that thou keepe holy the
sabbath day, &c.

Answer.

The Lord commandeth herein ^a the
abasing from bodily labours and sinnes,
^b to meet together in his true feare
and loue, to heare, learne and confesse his
Word, and ^c to instruct one another in
the same, ^d to communicate at his Sa-
craments, to ^e render thanks for his be-
nefites, to ^f distribute unto the necessitie
of the poore, ^g and to meditate our
spirituall rest, which shall be after this
life: forbidding likewise ^h the contempt
of Ecclesiasticall meetings, his Word,
and Sacraments, the ⁱ superstitious ob-
servance of dayes and times, the follow-
ing of ^k pastimes, gaming, dauncing,
drunquetting, and other outward plea-
sures, without meditation of heauenly
things.

● 22. *Question.*

Is there any reason why the Lord
beginneth rather at thine obedience,
and dutie towards himselfe, than at thy
charity towards thy neighbour?

Answer.

¶

¶

^a Exod. 31. 3
Heb. 4. 11.

^b Math. 28. 2
1 Salme 95.
Mark 8. 35.
^c Col. 3. 16.

^d Act 20. 7.
^e Pl. illip. 4. 6.

^f 1 Cor. 16. 1.
^g Heb 3. 13.

^h 3 Chro. 34.

ⁱ Gal. 4. 10.

^k Rom. 3. 13.
Psal. 119. 37.

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Deut. 6.5.

Rom. 14.23.
1b. 11.6.

Pea verely, ^a for all my well doing towards men, must begin at mine obedience and religion towards God. For though I should liue neuer so ciuilly and religiously befoze men, and doe neuer many good woꝝkes: yet were it ^b impossible that I should please God thereto except my woꝝkes should proceed as the spring of a pure faith in Christ by whom I am reconciled to the Father, and whose sake, my woꝝkes doe please God. And soz this cause must euery wise man happily first lay this foundation, that he know God aright and be of a sound religion and sincere faith.

23. Question.

What is the meaning of the commandement, Honour thy father and thy mother?

Answer.

^a Levit. 20.9.
Ephes. 6.1.
Exod. 21.28.
Heb. 13.17.

^b Rom. 13.4.
^c 1 Pct. 2.14.

Herein the Lord requireth ^a humilitie, reuerence and loue, not onely towards our naturall parents, but also towards our magistrates, ministers and masters whom he placeth ouer us: ^b for the benefit of them which doe well, and soz the punishment of the euill, requiring ^c our obedience towards them, so lo

of a true faith.

they obey his Word, from whence
when they decline, they are no longer
to be obeyed, forbidding also all disobe-
dience and ingratitude of children to-
wards their parents, all contempt and
rebellion of subiects against their Ma-
jesties, also to blasphemie them, and
to obey them in matters contrarie to
the truth.

24. Question.

What can't thou say of the sixth,
Thou shalt not kill?

Answer.

God in this commandeth a faithfull
true, mercy, kindnesse, compassion, re-
conciliation and mutuall embracing one
another in peace, as well of our enemies
as of those which love us, forbidding all
lawfull murder and quarrelling out-
wardly, all faigned love, unmercifulnesse,
hatred, malice, anger, reproches, taunts,
slandering, murmuring, contentions,
desire of vengeance, and whatsoever is
repugnant to Christian love.

25. Question.

Proceed to the seventh, Thou shalt
not commit adulterie.

Answer.

C 3

The

2 Tim. 3. 18.

Ad. 3. 19.

Levit. 20. 9.

Num. 16. 100.

2 Sa. 15 & 17.

Exod. 22. 28.

1 Reg. 14. 1.

Math. 5. 23.

John 13. 34.

Rom. 12. 8.

Ephes. 4. 2. 31.

Galat. 5. 20.

Ephes. 4. 31.

1 Cor. 3. 1.

and 10. 19.

Rom. 12. 8. 9.

1 John 3. 10.

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The Lord commandeth not on-
 a perfect chastitie both in soule and bod-
 whether it be in marriage or in sing-
 life, that all our parts may bee sanctified
 unto him: but also hee forbiddeth b
 manner of adulterie and fornication
 c the restraining of lawfull marriage
 any calling, and the rash bowing of
 gle life, d unlawfull lusts, e light beha-
 viour and unseemely adorning of the
 die, f filthy talke and idle pastime
 drunkenness, minstrellie dauncing, a
 what besides tendeth to impuritie and
 lecherous lust.

26. Question.

Declare the eight, Thou shalt
 steal.

Answer.

Herein God commandeth a right-
 eousnesse and true dealing in every
 ling, and that every man bee content
 with his owne state, giving to every
 what of right he ought to have: f forbidd-
 ding also b all robbing and falsehood
 c covetousnesse, usurie, oppression, buy-
 ing and selling with false measures,
 dle living, e dishonest wasting of good
 or substance, and what else doth labo-

1 Cor. 6.15.

Thes. 4.4

Galat. 5.10.

Rom. 21.8.

1 Tim. 4.3.

eccl. 5.5.

Math. 5.28.

Rom. 6.12. and

7.

Esa. 3.16.

Ti. 2.9.

Pet. 3.5.

Eph. 4.29.

and 54.

Collos. 4.6.7.

Gal. 5.20.21.

a Psalme 15.2.

Ti. 2.12.

Rom. 13.8.

b Ephes. 4.28.

c Thes. 4.6.

d Luke 12.15.

e Psalm. 15.5.

f Prov. 11.1.

a 2 Thes. 3.10.

c Luke 15.13.

of a true faith.

Deceit; the same is stealing.

27. *Question.*

Shew the sence and meaning of the ninth: Thou shalt not beare false witness, &c.

Answer.

God commandeth herein, ^a in court and iudgement, and in all our words and covenants, that truth may flourish, to keepe our neighbours harmelesse, ^b forbidding wrong iudgement, or any respect of persons therein, the making of wicked lawes and decrees, also ^c false witness, and lying tales flatterie, suspicions, false accusations, and whatsoever impaireth the good name of our brethren.

^a Ephes. 4. 25.
Isai. 53. 15.

^b Deut. 1. 16.
Isai. 10. 15.

^c Deut. 19. 16.
Ephes. 4. 25.
1 Cor. 13. totus.

28. *Question.*

What saiest thou of the last, Thou shalt not covet, &c.

Answer.

In this the Lord commandeth ^a the whole heart to bee possessed with love, that whatsoever man doth with or desire, may be free from lust and corrupt affections, and serue to the glory of God, and profit of his neighbours, forbidding hereby ^b all wicked thoughts and unlawful desires both of soule and body,

^a Deut. 6. 5.
Matth. 22. 37.
Luke 10. 27.

^b Genes. 6. 5.
Matth. 5. 28.
Rom. 6. 12.

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ph. 2.24

although our consent be not thereto. ^c a
corruption of originall sinne. by Adam
all lacke of grace, and whatsoeuer was
teth of the integritie & perfection where
in man was made. By all which pr
cepts, it may appeare, that ^d nothing
but true righteousnesse and innocenc
can please God.

29. Question.

By this I understand, that thou art
not able of thy selfe, ^a because of th
sins, to fulfill these lawes: why there
fore did God command that which
thou canst not doe?

Answer.

First, hereby he declareth howe the
his image in mee ^a is corrupted with
sinne, for nothing is here required, which
I could not haue done before my fall
Adam.

Secondly, ^b here is nothing comma
ded which I am not bound to doe.

Thirdly, ^c he doth not respect what
of my selfe can doe, but what his iust
doth require. Last of all, it setteth for
the ^d wrath of God, and byingeth me
the feeling of my sinnes.

30. Question.

Th

Gob 15.14.
at. 27.26.
it. 18.5.
ce 17.10.

7Rom. 8.3.

E
T
P
E
and
Co
Ga

Eph. 4. 23, 24.

Dent. 27.26.

Dent. 6.25.

Rom. 5.15.
and 7.7.

Wh

of a true faith.

Why, God is mercifull to thousands,
and will not surely punish sin so sharp-
ly as thou thinkelt.

Answer.

God indeed is mercifull to them ^a Exod. 20. 6.
that loue him, and truly repent, but hee
is ^b iust iudge, and a God of venge- ^b Psalme 7. 6.
ance, to punish the wickednesse of the ^{and 11. 7.}
ungodly, which breake his commande- ^{Deut. 32. 35.}
ments.

31. Question.

By this I gather, that many are in
of full case.

Answer.

Concerning the wicked, which bee
destitute of faith and of the mercy of God,
the curse of the Law hangeth upon
them : But touching the elect, of which
company I am perswaded that I am
one, ^b Iesus Christ the sonne of God in
the owne nature hath suffered, to deli-
uer me from sinne, and the punishments
thereof, and hath brought me into fauour
with God againe, of which benefite I lay
claim ^c with a true faith, ^d which com- ^c Rom. 1. 16.
eth by the preaching of the Gospell. ^{Ad. 15. 11.}
^d Rom. 10. 17.

32 Question.

What is the Gospell?

¶ 4

Answer.

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Answer.

Rom. 10. 8.
Math 21. 28.
John 5. 24.
Luke 24. 47.
John 3. 15.
Id 6. 47.

It is the ^a doctrine of faith, ^b containing the promises of God unto salvation, ^c to all which truly repent, and lay hold of Christs merits, by a sure trust in the same.

33. Question.

Why callest thou the Gospell the doctrine of faith?

Answer.

Rom. 10. 17.

First because ^a faith commeth, and is nourished by the preaching of the Gospell. Secondly ^b because the promises thereof must be received onely by faith.

Iohn 3. 16.

34. Question.

What doe the promises of the Gospell meane?

Answer.

Rom. 5. 19.

Isa. 2. 15.

Gal. 3. 13.

1 Cor. 1. 30.

2 Cor. 5. 21.

First they teach me that the Law of God is fulfilled for mee by Christ, by whom I have my sins forgiven, & with whose righteousness I am clothed, and may now boldly stand before the judgement seat of God.

Rom. 3. 24.

Id 4. 5. 16.

Secondly, that my salvation cometh onely of the free mercy of God, without my merits or good deedes.

2 Matt. 23. 14.

Thirdly, ^d although they be offered to all

of a true faith.

yet they take effect in none to saluati-
but onely in the elect, whose hearts
D D lighteneth with faith.

35. Question.

Shew me what faith is ?

Answer.

There is a kinde of faith, called ^a ^d ^a James 2. 14.
dead faith, beleeuing the word of God ^{AA} 8. 13.
be true, and all things therein contain-
ed, and goeth no farther : but the true
faith is ^b the sure knowledge of the fa- ^b Iohn 17. 3.
therly good will and mercy of God shew-
ed towards man in Christ, ^c and a sure ^c Ephes. 3. 17.
trust in the same, which ^d in due time ^d Rom 6. 10. 10.
bringeth forth the fruits of good liuing.

36. Question.

What doest thou learne hereby ?

Answer.

First I learne to know God, who is
made ^a my Father by Christ, thow ^a Rom 8. 14.
option and grace.

2 Secondly, ^b I apply to my selfe by ^b Galat. 3. 30.
his my faith, all the merits of Christ as
fully, as if I had done the same my selfe.

3 Thirdly, ^c I haue a sure trust in his ^c Rom 4. 19.
merits and mercy, and boldnesse to offer ^{Hebr. 4. 16.}
up my prayers to ^{and 10. 33.} ^{and 10. 33.} the Father by
him.

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Heb. 11. 1.

4 Last of all I know his promise
d. be faithfull and true, and that he
performe them, when it pleaseth his
ly wisdome.

37 Question.

Whence commeth faith?

Answer.

Math. 11. 25.

7. & 13. 11.

18. 16. 14

Rom 12. 6.

Galat. 5. 22.

Ephes. 2. 8.

It is the gift ^a of **G D D**, wrought
in my heart by the preaching of the **G**
pell, and by the holy **G**host.

38 Question.

What is the summe of faith?

Answer.

I beleue in **G**od the father almighty,
maker of heauen and earth, and
Iesus **C**hrist his onely **S**onne our **L**ord
which was conceived by the holy **G**host
borne of the **V**irgin **M**ary, suffered under
Pontius **P**ilate, was crucified, dead
and buried, he descended into **H**ell, and
rose againe the third day from the dead
he ascended into heauen, & sitteth on the
right hand of **G**od the father almighty
from thence he shall come to iudge the
quicke and the dead. I beleue in the
holy **G**host: the holy catholike **C**hurch
the communion of saintes, the forgiveness
of sinnes the resurrection of the body, and
the life euerlasting.

39. Question.

of a true faith.

39. Question.

What art thou taught hereby?

Answer.

First, what to beleue of God my
father and Creatour.

Secondly, of Christ my redeemer:

Thirdly of the holy Ghost my san-

ctifier: Last of all, concerning the
Church of God.

40. Question.

What canst thou say of God?

Answer.

God is ^a a spirituall nature, ^b eternall,
^c almighty, ^d infinite, ^e true, ^f good,
^g righteous and mercifull, ^h who hath
ⁱ created the world, and ^j hath begotten the
Son of himselfe from euerlasting.

The Son is the ^k wisdom and image
of the father, begotten of the father,
true God of very God, ^m who, in his
owne appointed, became ⁿ man.

The holy Ghost is ^o the power and
virtue proceeding from them both which
are, although they bee ^p distinct in per-
sons yet are they ^q equal & all one in God,
of the same substance, eternitie, dignitie, and power.

41. Question

What sayest thou of the first part
of

a Iohn 4.24.

b Rom 16.26.

c Sam. 45.5.

16.7.

Rom 1.4.

d Psalm. 139.

7.8.

e I. I. 119. 137.

f Math. 19. 17.

g I. I. 1. 7.

h Exod. 34.6.

i Gen. 1.1.

k Iohn 1.1.

l I. I. 8. 23.

Hebr. 1.3.

Apoc. 1.8.

m Iohn 1.14.

n Galat. 4.4.

o Iohn 14. 16.

26.

p Math. 3. 16.

27.

q Deut. 4.6.

a Iohn 1. 4. & 5.

18. 21.

1 Iohn 5.7.

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of this faith ?

Answer.

I beleue, that God is not onely
a naturall father of his sonne Christ,
also that he is by grace my Father,
whose wisdom as heauen and earth
and all things therein contained, were
made, so the same by his power is
ruled and preserved.

42. *Quest on.*

What thinkest thou of the second

Answer.

I beleue that a the sonne of God
came man, in all things like unto man,
onely sinne excepted, and in my nature
wrought what was needfull to my
redemption, b wherefore he is named Jesus
that is, a Saviour.

43. *Question.*

How is thy salvation wrought.

Answer.

This word Christ, doth teach the same
for first it signifieth him to bee a King
and to haue purchased to himselfe a
kingdome, his blood, the spirituall kingdome
of his Church, b all the enemies thereof
conquered. Which kingdome now he
governeth c by his Word, and by his Spirit.

a Math. 3. 17.
Rom. 8. 16.

b Psalm. 145. 15
Heb. 1. 3.
Mat. 10. 28.

a Heb. 5. 15

b, Matth. 1. 25.
Act. 4. 12.

a Act. 20. 28.
Luke 1. 33.
b Iohn 8. 1.
Iohn 5.

c Ephes. 1. 13.
1 Cor. 6. 19.

of a true faith.

whereby hee raigneth in my heart,
in the hearts of his elect.

Secondly, it teacheth that he was a d d Heb. 5. 5. 6. 7.
to offer up himselfe once for all, a
et sacrifice, to take away my sinnes,
to be a c Mediatour, by whom and in c Iohn 14. 13.
ose name I may offer up my prayers Rom. 8. 34.
God my heavenly father, and through
n be heard.

Thirdly, it putteth me in minde that
was a Prophet, sent to preach the f Aa. 3. 31.
of his heavenly Father, who alone g Math. 17. 5.
must heare and obey as my Lord: who
eing thus appointed of his Father, b h Mark. 14. 10.
as betrayed of Judas, condemned by & 15. 15. 24.
ilat, crucified by the Ietres, buried Iohn 19. 38.
Joseph of Arimathia and Nicodemus, suffered i I Esay 53. 4.
in his body not onely the k Collos. 1. 3. 20.
punishments due to my body, but also k Math. 27. 46.
his soule, the punishments due to my
le that was the very torments of hell
d death, and separation from God, l by l Rom. 5. 19.
hole death my obedience is wrought Col. 3. 14.
e malediction of Gods Law cancelled, i Iohn 3. 8.
d, the Diuell and his power subdued, Apoc. 20. 14.
e wrath of God appeased, and I set in
is fauour againe. And thus is the death
Christ, the onely and full ransome for
me

The Testimonie

my finnes, by vertue whereof, sinne
dyeth and is killed in me.

44 Question.

It is very needfull to keepe this
cellent benefit alwayes in minde:
mee therefore, how thou canst re-
tate the same aright.

Answer.

First, ^a I consider, how great
wrath of God was toward my sinne
which could bee appeased with nothing
but onely with the deare bloodshed
of his Sonne: and thereby, I begin
hate and eschew sinne euermore.

Secondly, ^b herein I doe behold
the great loue of **G D D**: which spa-
red not his Sonne for my sake, and like
the great loue of his Sonne, that bou-
sided to doe so much for me.

Thirdly, I apply and appropriate
same unto my selfe, whatsoeuer **Je-**
Christ herein hath done: for I am full-
assured, that he did it for me.

45. Question.

What sayest thou of his resurrec-
tion?

Answer.

As he died for my finnes, so he rose

^a Isay 53. toto.
Rom. 4. 25.
Gal. 3. 13.
Ephes. 2. 14.

^b Iohn 3. 16.
& 10. 17.
Iohn 4. 10.

^c Gallat. 2. 20.

of a true faith.

He for my justification, ^b having got the victorie over sinne, death, hell, damnation, and giueth mee power through his spirit, ^c to rise unto newnes of life, assuring me, that my bodily death shall be no destruction, but that I shall rise againe at the last day to life everlasting.

46. *Question.*

Shew thy minde of his ascencion.

Answer.

He ascended ^a with his body into heauen, where he remaineth, hauing all power giuen him of his Father, but with his spirit he is present with his people: by which his ascencion, he hath taken possession for me in heauen. Where he continueth a mediator to make intercession for me to his Father, and finally, teacheth me to set mine affection upon heauenly things.

47. *Question.*

What meanest thou by his comming judgement?

Answer.

I beleue, that he which is my Saviour shall come to cleare me and all his elect from iudgement, and to condemne the wicked, which in their life time refused him, to

^b 1 Ioh. 3. 8.

^c Rom. 8. 10. 11.

^a A. 1. 9. and

2. 21.

Mat. 28. 18. 30.

^b Ioh. 14. 2.

Tit. 2. 5.

Colos. 3. 1. 2.

^a Mat. 24. 31.

^b 1 Thel. 4. 8. 30.

Luke 21. 35.

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48. Question.

What saiest thou of the holy Ghost?

Answer.

I beleue that ^a he is the spirit of sanctification, ^b giuen to lighten my minde, ^c and to leade me into all truth, he is the earnest of mine inheritance in heauen, ^e the seale to imprint Gods promises in my heart, ^f the fountaine of grace, and the water which purgeth me from mine uncleannesse, and ^g maketh me to die to sinne, and to be holy unto God.

49. Question.

Shew thy minde concerning the Church.

Answer.

The Church is ^a the societie of faithfull people, whom God in Christ hath chosen to saluation before the world was made, of ^b which number I beleue that I am one.

50. Question.

What is there no saluation without the Church?

Answer.

No, ^a for as the branch, except it abideth in the Vine, cannot bring forth fruit

^a 1 Co 6.11.

^b 2 Cor. 4. 6.

^c Iohn 16.13.

^d 2 Cor. 1.23.

^e Ephes. 1.13.

^f Iohn 7.36.

^g Esay 55.1.

Rom.
Ep

^g Rom. 8.10, 11

^b 1
& 1
Ioh

^a Rom 8.29.

Ephes. 1.4.13.

11.

^c

^b 1 Cor. 15.55.

^a Iohn 16.4.

of a true faith.

dyeth and withereth, and so is cast
to the fire: euen so, except a man bee
baptized into the body of Christ, which is
the Church, and therein continue, he can
not be saued. And therefore not euery re-
mision shall saue the professor thersof,
euen if he profess onely the truth of Iesus Christ.

51. Question.

What be the markes thereof?

Answer.

The sincere word of God, ^b the
right administration of the Sacra-
ments, ^c and Ecclesiasticall discipline.

^a Iohn 8.47.

and 10. 27.

^b Matt. 23. 17.

^c Matth. 18. 18.

1 Cor. 5. 1.

52. Question.

Why is the Church called holy?

Answer.

Because God will haue his people to
be ^a holily soberly, & righteously in this
world, & not ^b to grieue the holy Ghost
with any uncleannesse, by whom they bee
sanctified, and by whom, whilst they suffer
themselves to be led, they ^c cannot
err in matters of faith and saluation.

^a Tit. 2. 13.

^b Ephes. 4. 30.

^c Iohn. 16. 13.

53. Question.

I pray thee herein by the way, what
thinkest thou of the Church of Rome,
whose doctrine hath beene received
for many yeares, hath she erred and beene
deceived?

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deceiued.

Answer.

The Church of Rome in the beginning and long after the Apostles time was a true Church, and so long as she followed ^a the word of God, and suffered her selfe to be guided with his Spirit shee was free from error in matters of faith. ^b But when she began to abound in wealth, shee forgate her former husband Christ Iesus, and committed fornication with strange gods, ^c leaving the doctrine of Christ and his religion, and deuised a new worship of her owne, where ^d according to the iust iudgement of God, shee flourished a long time, and the world withall, polluted and made drunken. The most part of the world, whilest so many embraced her lawes and religion, yea euen all those which were not ^e chosen for saluation, and sealed by the spirit of faith. ^f And of this her departing from faith, sprang that great darkness, and ignorance of true religion in these latter dayes.

54 *Question.*

What meaneth the communion of Saints?

Answer.

c 1 Iohn 14. 16.
d 7.

e 1 Tit. 6. 5.
f Tit. 3. 2.
Apoc. 18. 11.

c Gal. 1. 6, 7, 8.
2 Tit. 4. 5.
2 Pet. 2. 4.

d 2 Thes. 2. 11.
Apoc. 14. 8.

e Apoc. 7. 3.
& 13. 8. & 17. 5.
f 2 Tit. 3. 3.

of a true faith?

Answer.

It signifieth ^a the fellowship which all ^a Rom 12.5
elect haue one with another, ^b com- ^b 1 Cor. 12.13.
municating according to the measure ^c 1 Pet. 4.10,
of faith, all spirituall graces amongst ^c Galat. 6.2.
ourselues, ^c & the studying to keepe the ^c Ephes. 4.3.
fruit of the spirit in the bound of peace.

55. *Question.*

What beleevest thou of the forgive-
ment of sinnes?

Answer.

First, I beleeue that before my sinnes
forgiuen me, ^a there is nothing in me ^a Rom 5.8.10.
but meere wickednesse. ^b Ephes. 2.1.2.
^c 1 Cor. 6.11.

Secondly, I beleeue that all my sinnes,
and the punishment thereof bee taken a-
way ^b by Christs death, and I made ^b 1 Pet. 2.4
partaker of his righteousness. ^c Ezech. 33.5.
^d 1 Cor. 1.10.
^e 2 Cor. 5.21.
^f Rom. 3.25

Thirdly, I beleeue ^c that faith alone,
without any worthinesse of my selfe, doth
make me partaker of these graces, and
is my righteousness before God.

56. *Question.*

What sayest thou of the rest, the resur-
rection of the body, & life everlasting?

Answer.

I beleeue when this life is ended, that
my soule shall goe to God, and my bo-
dy

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Luke 16. 2.

Philp. 1. 23.

1 Cor. 15. 53.

die, to rest in the earth till the last
When they shall both ioyne together
gaine^b incorruptible, and remaine
God for euer in the kingdome of heau

57 Question.

How knowest thou, that thou
such a faith as this?

Answer.

a Ro. 8. 16.

First, I know the same^a by the te
monie of the holy Ghost, which assur
my conscience, that I am the child
God, and which maketh me crie, Ab
father, in full & perfect assurance there

b Rom. 8. 9. 10.

Gal. 2. 20.

Rom. 6. 10. 10.

Secondly, I know^b by the wor
and fruites of faith, which Iesus Ch
being united and ioyned unto me, by
geth forth in me, by the vertue of his
rit, killing my corrupt and sinfull nat
and quickening me, to righteousness
life.

58. Question.

Thou cannot such a faith as this
fruitlesse, and without good workes

Answer.

a Mat. 7. 17.

Iacob. 2. 24.

1 Pet. 1. 12.

b Galat 5. 6.

No, but good workes doe followe fa
as the^a testimonies and fruites of
thankfulnesse to God, whereby my fa
is knowne, and approued of men
where

of a true faith.

Therefore it is called a faith, which woꝝ
by loue.

59. *Question.*

What workes must thou doe?

Answer.

As much as bee commanded mee in the
law of God, ^b which as they come of ^a Mat. 19. 17.
grace giuen me, and not of mine owne ^{18.}
merit. So must they needes be done: so; ^b 1 Cor. 1. 8.
^c Eph. 2. 10.
God hath so commanded. Second- ^c 1 Pet. 1. 16.
ly his ^d benefits bind me thereto. Third- ^d Rom. 6. 10.
ly my baptism doth teach me to die ^e Tit. 2. 14.
unto sinne, and liue unto righteousness. ^e Colos. 3. 17.
Fourthly, ^f I must glorifie God by my ^f Mat. 5. 16.
good doing. Last of all, ^g I must make ^g 1 Pet. 2. 12.
known my faith and election, and learne ^g 2 Pet. 1. 10.
to auoyde the wrath of God.

60. *Question.*

What reward shalt thou have for
good deedes?

Answer.

The workes which I doe before I be-
lieue before God by Christ, ^a cannot ^a Rom. 14. 23;
please him, because they bee done with- ^{Heb. 11. 6.}
out faith, The workes which follow my ^{John 3. 36.}
regeneration, ^b doe please God, not ^b Apoc. 7. 14.
because of any worthinesse of mine in ^{Math. 25. 40.}
them, but God accepteth them, because ^{Luke 17. 10.}
^{1 Cor. 15. 58.}

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of my faith in Christ, through whom they
are not done in vaine, so that the reward
which is giuen unto them, cometh onely
of the free mercy and fauour of God.
Whylest hee rewardeth not my desert,
but crowneth his gifts of grace in me.

Apoc. 22.

61. Question.

But the Scripture maketh mention
often, of reward to good workes.

Answer.

1 Cor. 15. 58.
1 Th. 2. 10.

It is true ^a that my labour is not
vaine in the Lord, yet my good workes
are not such, that of themselves they can
deserue any such thing. For there be
three things required to the nature
of merites: First, that the good workes
be mans owne, but for to bestow and repay
again the same which he had lent him.
What reward can he haue. But as
mans good workes, they be not his owne
but the gifts of God lent him to use, and
he himselfe Gods instrument to occupie
the same.

1 Cor. 4. 7.
2 Th. 2. 10.
Luke 16. 2.
2 Cor. 12. 13.

Secondly, it is required, that a man
doe the worke of his owne accord, with
out constraint, or respect of dutie, for he
that is bound to do the same, cannot
plead of merite, for hee doeth but his

of a true faith.

that he ought to doe. But whatso-
euer the righteous doe, it is of dutie, for
he is infinite wayes indebted unto God.
Accordingly, to the nature of deserving, it is
required, that there be a iust proportion
betweene the thing giuen, and the thing
merciued: but none of mans woꝝkes
is comparable to euerlasting life. And
therefoze, I confesse, that I cannot de-
serue any thing of the kingdome of hea-
uen by mine own woꝝkes, for the reward
which God giueth unto my woꝝkes, is
the free gift of grace, giuen to mee onely
for my faiths sake in Christ, in whom
my woꝝkes please God. Wherefoze, if
I can be neuer so vertuous in the sight of
the world, and haue neuer so faire a shew
of good deedes, and not being graffed by
faith on Iesus Christ, they are altoge-
ther unfruitfull and vaine.

62. Question.

With what helpes doth God further
me to salvation?

Answer.

Besides that the word of God, doth
helpe to uphold my faith, the sacraments
and prayer are also helpes to me, for by
them the Lord helpeth mine infirmities,

o Phil. 1. 11.
Rom 8. 12.

1 Rom. 8. 12.
Apoc. 3. 17.

2 2 The. 3. 1.

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Mat. 28. 19.
Cor. 11. 23.
1. Cor. 11. 17.

by^b outward signes representing to me
spirituall graces.

63. Question.

Doe the Sacraments serue thee to
ny other purpose?

Answer.

Exod. 12. 11.
1. 12.

at. 26. 26.
Cor. 11. 23.

Cor. 10. 17.

They serue not onely to^a teach me
heauenly things, but also to kindle a de
fire of Gods promises in my heart.
Stirre me up to thanksgiuing for my re
demption, to knitte me in loue with the
godly, and as markes of religion to testifi
fie how I differ from the heathen and
wicked. Wherefoze, such as refuse to use
the same, doe^b not only denie God, but
are also arrogant and proud. And therefo
foze not to be accounted Christians, becau
cause they refuse in using of the Sacram
ments, to make open profession thereof.

Mark. 8. 38.
Lk. 14. 18. 24.

64. Question.

What is a Sacrament?

Answer.

Mat. 21. 25.
Jhn 3. 5.
2. 2. 38.
2. Cor. 4. 11.

It is an holy signe, instituted of^a God
to confirme my faith, and to scale in my
heart the promises of Gods mercy to
wards me, for the forgiveness of my sins
and saluation in Christ.

65. Question.

Whether

of a true faith,

Whether doe the Sacraments give
to the receiver, or no?

Answer.

They neither of themselves nor in
themselves include or give grace, for that
gift of the holy Ghost, but they bee
signes whereby, as by an instru-
ment God both worke and seale grace
in our heart by faith receiued, and yet
they bee not bare or naked signes, but
the thing is truly present to my faith, when
I receiue the same aright.

2 Cor. 13.
Act. 2. 18.
1 Cor. 10. 5.
Rom. 2. 29
1 Pet. 3. 21.

66. *Question.*

Who ought to minister the Sacraments?

Answer.

None but such as bee ministers to
teach the Word, for these two offices
the Scriptures, concurre and go toge-
ther, and therefore to none, but to such as
lawfully minister the Word, ap-
taineth the ministering of the Sacra-
ments. And hereby women are forbid-
den to minister baptisme.

2 Gen. 6. 14.
& 17. 21.
Matth. 8. 19.

67. *Question.*

How many Sacraments be there?

Answer.

Two, the one is Baptisme, wherewith
I am receiued into Christs Church.
The

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The other is the Supper of the Lo
where with I am nourished in the sam

68. *Question.*

What is Baptisme?

Answer.

It is a Sacrament, wherein, as wa
ter washeth away the filthinesse of m
body, so ^a the blood of Christ sprink
upon my soule, by the hand of faith wa
sheth away my sinnes, and the punis
ment thereof, whereby ^b I am incorp
rate into his body, and made partaker
his benefits, to die unto sinne, and to li
unto rightcousnesse, and this is the rig
use of baptisme, that we be sure that ou
conscience be cleane, and that we shew
it to others by our good workes, in mo
tifyping our affections and in doing th
Will of God.

69. *Question.*

Why are children to bee baptized?

Answer.

Because by ^a nature they be the chil
dren of wrath, by Adams sinne, to whom
also the promise of Gods free mercy and
fauour reacheth. So that being inheri
tours of Gods free graces, they must bee
baptized, and when they come to age, be
instructed

A& 2. 38.

Pet. 3. 2.

Rom. 6. 5.

Eph. 2. 3.

om. 5. 12.

A. 2. 39.

Gen. 17. 7.

of a true faith.

constructed, what the meaning of baptism is.

70. *Question.*

What is the Lords Supper?

Answer.

It is a Sacrament of redemption by the death of Christ, wherein by the mutual receiving of bread and wine, though in a true faith, I am made ^b partaker of all the benefits of Christs passion, for the bread broken doth feed and nourish my body, and wine refresh my heart, so the body of Christ was torne upon the crosse, and his blood shed, to wash away my sinnes, and to feed and refresh my soule to life everlasting.

a Mat. 26. 26.

b 1 Cor. 10. 16.

Luke 22. 19.

Iohn 6. 51.

c Luke 22. 19.

Iohn 6. 51.

71. *Question.*

Whether is the bread changed into the naturall body of Christ or no?

Answer.

The Sacraments of bread and wine remain still in their former nature and substance, neuertheless there is a great change, for those things which before were but as common meates, are now made the Sacraments or holy signes of Christs body and blood, ^b but so that we must seeke Christs body in heauen, and

a Mat. 26. 29.

Iohn 6. 51. 53.

b 1 Cor. 10. 17. & 11. 24.

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72. Question.

How dost thou eate Christs bod
or drinke his bloud?

Answer.

^a Spiritually by grace, whilst I be-
lieue that he dyed for my sinnes, and re-
againe for my iustification for it is faith
that maketh me partaker of his benefite
and goodnes which are sealed to mee by
his Sacraments. And therefore by faith
I am made one with him, for by his spi-
rit he dwelleth in me, and is ioyned with
me, as the head with the members. So
then by this coniunction, I may be par-
taker of his graces.

73. Question.

Doe all men which receive the Sa-
crament, receive the spirituall grace
like?

Answer.

As in baptisme none ^a but the faith-
full receive remission of their sinnes, b so
in the Lords supper, none but such are
partakers of the grace, and benefites of
Christs death. The wicked indeed re-
ceiue the outward elements of bread
and wine, but because they lacke true
faith.

Jo: n 6. 35.
m 4. 24.

1 Pet. 3. 21.

1 Cor. 10. 16.

1 Cor. 11. 28.

1 Cor. 11. 28.

1 Cor. 11. 28.

of a true faith.

they are not partakers of the spiritual grace.

74. *Question.*

Whither must thou once a yeare, as we doe of custome, or often come to the Lords supper?

Answer.

Although the benefit rest not in the of-
fence, but in the worthy receiving thereof,
I must I so often as I can conveniently
doe the same, euer more and more to
be thankfull for my redemption wrought
by Christ.

75. *Question.*

How must thou frame thy selfe, to
receiue this Sacrament worthily?

Answer.

First, I must^a consider the grievous
guilt of my sins, & from my heart unfa-
inly, hate and detest the same, and euer
after giue my selfe to godlinesse and ver-
tue. Secondly,^b I must try and examine
my selfe, whether I haue a true faith in
the promises of Christ. Thirdly,^c I
must reconcile my selfe to all men, and
continue in Christian loue.

^a Mat. 26. 75.
Jerem. 24. 7.
Isa. 2. 12, 13.
Rom. 6. toto.

^b 1 Cor. 11.
28. & 2 Cor.
5.
^c Mat. 5. 24.
& 12. 39.

76. *Question.*

What thing is required, that thou
mayest

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mayest doe these things the better?

Answer.

^a It is very expedient, that as in the primitive Church the word of God was preached before the administration of the Sacraments, which thing is the life of the Sacrament, and also an examination taken of the communicants, before the Lords supper was eaten: So is it necessary that the Word be preached and the people instructed in this manner, that they may shew forth the Lords death untill his coming againe.

77. *Question.*

Now remaineth the other helpe given thee of God, that is to say prayer. Tell me what it is.

Answer.

Prayer is the ^a lifting up of mans heart to God and asking in Christs name, of things needfull to man and the whole Church, ^b with thanksgiving, for his benefits, and goodness.

78. *Question.*

To whom must thou pray?

Answer.

To ^a God alone: first, because ^b he

Mat. 3. 1. &

6. 21.

Act. 31. 14.

2. 20. 7.

1. Cor. 11. 28.

Mat. 6. 6.

John 16. 23.

Tit. 2. 8.

Phillip. 4. 6.

Colos. 4. 2.

Psal. 50. 15.

John 19. 33.

Rom. 10. 14.

of a true faith.

in him alone. Secondly, he alone c 1 Reg 8 30
oweth my heart: thirdly, c he will not
his glory to any other, and therfore d Eney 42. 8.
is forbidden to pray to Saints.

79. *Question.*

How canst thou, which art a sinner,
pray to God that hateth mine?

Answer.

I pray not in trust of mine owne right-
eousnes, but in the name of Christ, who
the way for me to come to the father,
who continueth my Mediatour at the
right hand of the Father, & loneth mee
& hath reconciled me to the Father,
and in whom the Father is wel pleased.

a 1 Ioh. 14 13.
14 & 16 23.
Act. 4 12.
1 Tit. 2 5. 6.
1 Iohn 2. 2.
b 1 Ioh. 14 16.
c Rom 8. 13.
1 Ioh. 2. 5. 6.
1 Iohn 2. 2.
d Iohn 12. 24.
e Colos 1. 22.
f Mat. 3 17.

80. *Question.*

For whom must thou pray?

Answer.

For all men living, for kings, ma-
gistrates, ministers, yea and for my ene-
mies: but for the dead I have no com-
mandement to pray, neither can I helpe
them after they bee gone hence, for as
they be found at the day of their death,
so shall they rise againe, onely this can I
doe, to giue God thanks for their deli-
verance out of this world.

a 1 Tit. 2 1, 2.
Mat. 5. 44.
Luke 6. 27.

81. *Question.*

How,

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How must thou prepare thy self
pray ?

Answer.

First, I must ^a be touched with
necessitie of those things which I
for, my mind must be deuout and not
ryed to and fro with vaine thoughts
must appeare before God ^c in true
penitance & faith ^d being in loue with
men, ^e framing my life righteously,
f asking in such a tongue as I und
stand, according to the will of God.

82. *Question.*

How must thou pray ?

Answer.

According to the forme prescribed
our Saviour Christ, in these words.
Our Father which art in heauen: be
loved bee thy name. Thy kingdom
come. Thy will be done in earth as it
is in heauen. Giue us this day our daily
bread. And forgive us our trespasses,
we forgive them that trespass against
us. And lead us not into temptation, but
deliuer us from euill. For thine is the
kingdome, the power, and the glory,
euer, and euer. So be it.

83. *Question.*

Wh

a Rom. 8. 26.

1 Iohn 5. 14.

b Mat. 6. 7.

c Psalm. 51. 17.

d Iacob. 1. 6.

e Mat. 5. 23.

f Esay 1. 18.

g 59. 2.

h 1 Iohn 5. 14.

i Cor. 14. toto.

Mat 6.

Luke 11. 1.

of a true faith.

What is the meaning of this prayer?

Answer.

We pray to God in the first petition
that his glory may appeare, and that
our liues and conuersation may set forth
the same. In the second, we pray that
God would gouerne the kingdome of
his Church, killing sinne, and the lusts
thereof in the same, and to renue it to
righteousnesse of life. That he would al-
so tread down Satan and all his pow-
ers; that he would shortly accomplish
the number of his elect, and hasten the
coming of Christ to iudgement. In
the third we pray that all our doings
may be agreable to his will, without
contradiction or murmuring. In the
fourth, we desire him to grant us what-
euer is needfull to the sustenance and
preseruacion of our life; and that all our
doings may bee to his glory, and the
benefit of our neighbours. In the fifth,
we pray for the forgiveness of our
sins and the punishment thereof, for his
mercies sake, euen as we shall pardon o-
thers their offences done to us, without
bearing mallice, or hatred towards
them.

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phel. 6. 10.
m. 16. 20.

In the last we pray that God i would
guide us with his spirit, that wee ma
get the victorie ouer Satan, sin, and he
and be defended from all euils. After
conclude with these words : For this
is the kingdom &c. To set forth our
fire to his glory his honour, and pray
whose power is also infinite, and ther
fore hee can grant our requests. & We
make an end with this word, And
both desiring, that what we haue ask
may bee fulfilled, and also assuring o
selves, that our requests shalbe fulfill
accordingly, as they bee agreeing to t
will of God.

84 Question.

What if God doe not grant thy p
titions at the first ?

Answer.

That may be either because I ha
not asked in assurance of faith and acc
ding to the will of God, or else by du
ring the grant of my requests, by t
trie and exercise my faith more in call
upon him that I might continue in pr
er & depend upon his mercifull goodnes
who notwithstanding at the first he do
not grant my requests, yet in his co
tin

a Luke 11. 12.
a John 5. 14.

of a true faith.

hee will accomplish the same.

85. *Question.*

Is there any helpe for thee to pray
more devoutly?

Answer.

Yea truly, a fasting is a special pre-
paration to the same.

2 Pet 5 21.
Am 13.3.

86. *Question.*

What is a Christian fast?

Answer.

It is not onely an abstinence from
meates and drinckes, to chastise my body
also from sin and the delights there-
of which hurt the soule, to the end tho-
rough true repentance, faith, godly pray-
er and renouncing of euill, the Spirit
may haue dominion in me.

2 Cor 5 8.
1 Cor 2 12.
1 Tim 3 13.
Zach 7 5.

87. *Question.*

What is the right use of fasting?

Answer.

First to chastise my body, and to
bring it into subiection to the spirit.

1 Cor 9 27.

Secondly, to bee a witnesse of my
repentance and submission to the
will of God.

1 Cor 2 12.

Thirdly, that my spirit may be more
ready to prayer.

Mat 26 44

88. *Question.*

¶ 2

Is

The Testimonie

Is there any abuse in the exercise fasting?

Answer.

Yea, many, ^a first to fast longer than the body may endure, & after to fare more deliciously. Secondly, ^b to put holiness in fasting one day more than another, in abstaining from one meat more than from another. Thirdly, ^c to thinke fasting to purchase forgiveness of sin, whereas the same cometh onely of the free mercy of God in Christ, without any mans worthinesse or deserving. Lastly, all in abstaining from meats, and not ^d abstaine from sinnes, and all things which cause or nourish the same.

89. *Question.*

Hitherto thou hast answered very well to all points of thy faith, yet one thing further I desire to know, which is, why all men be not of this opinion of religion that thou art of?

Answer.

Although there be but one true God and one perfect religion, yet must we not think that all men will ever agree together in one religion, for there ^b is a hatred which hath bin alwayes a continuall hatred between

Esai 58.3.

Jach. 7.5.

Collos. 2.16.

Galat. 4.10

Tit. 4.3.

Esai. 58.3.

Rom. 3.24.

d Galat. 5.24.

Tit. 2.12.

a Eph. 4.5.

b Gen. 5.13.

of a true faith.

ene Christ the seed of the woman
the seed of the serpent. And there,
many are pzoessed enemies to the
y of truth.

100. *Question.*

What way than thinkest thou best,
winne such as be out of the way, and
bring them to the imbracing of true
igion?

Answer.

As it is specially required in building
an house, first to remoue away the im-
piments, and than to ^a lay a sure found-
tion, and after ward to uphold the buil-
ing: likewise those things which tend
to the glozy of God ^b but which men
ue abused must be rooted out as all re-
ues of papistrie and superstition, and
stead thereof a good foundation layd by
e word of God, ^c by which all refoz-
ation must be made. Secondly, ^d it is
pecially required, that a good and godly
eaching minister bee placed in euey
ngregation, for where such a one wan-
th, the people perish. Thirdly, ^e that
ere be a right and perfect use of ecclesi-
ticall censure and cozection to the end
e congregation may bee better kept in

^a Mat. 7. 24.
¹ Cor. 3. 11.

^b 2 Re. 18. 44.

^c Exod. 35. 40.
¹ Reg. 23. 3.
^d 1 Re. 3. 35.
Tit. 5. 1.
Prov. 11. 14.

^e Mat. 18. 15.
Act. 14. 23.
Rom. 12. 8.

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of dutie and obedience, so that the best may be affraid to offend.

101. *Question.*

To bee short, doest thou thinke sufficient, onely to know these things afore said?

Answer.


Mat. 7. 21.
Phillip. 1. 27.
Colos. 1. 23.
Iacob. 1. 12.

No, but it is required, that I ioy in good life and conuersation with knowledge, and therefore I pray daily that I may haue grace giuen me, that I may liue godlily, righteously, and soberly, in this world, and so bee confirmed in the truth, that I may proceed from faith to faith, and be so comforted with the good spirit of God, that my whole delight may be reposed, where true ioyes are to be sought, that when I shall finish this mortal race, I may end the same in the safe and true profession of Iesus Christ my onely Redemer & Saviour. To whom with the Father and the holy Ghost three distinct persons and one eternall God, bee all glory and praise for ever.

So be it.

A Prayer

A prayer to bee said,
before the receiving
of the Lords
Supper.

 Most mercifull God,
which of thyne everla-
sting kindenesse, hast
brought our redempti-
on by the mediation of
thy onely Son our Sa-
uour Iesus Christ, and also sealed the
same vnto us, for the more confirmati-
on of our faith, by the heauenly and mi-
raculall banquet of his last supper, insti-
tuted and ordained as a pledge of his
kindnesse towards us, that we in u-
sing the same, from time to time might
keepe a continuall remembrance of his
death & passion, and testifie our thank-
fulnesse for our redemption: We most
humbly beseech thee in thy tender mer-
cies to looke vpon us, and to pardon us
all our iniquities, our incredulitie, and
hardnesse of heart, and to poure into us
thy heauenly grace, that wee being wa-

A Prayer,

fred with the same, and purified by faith
in thine everlasting promises, may be
arrayed and clothed with the excellen
righteousnesse of Iesus Christ to the end
having upon us our wedding garments
we may be welcome guests, by thy grace
to thy holy table, where our soules may
be nourished with the pretious merits
of thy Son our Saviours death and pas
sion, and that we also through faith in the
same, by thy grace may bee fed unto im
mortalitie and life. **O Lord** we beseech
thee to nourish and sustaine our hungry
soules, with the perpetual graces of the
Sonne, quench the thirst of our hearts
with the dew of thy holy Spirit, that we
may feele our sinnes clearely to bee for
giuen us, and our consciences assured by
faith of all the benefits of thy Sonnes
sufferings, euen so fully to be done for us
as if we had done the same our selues.
Good Lord for his sake, giue us grace to
proceed from faith to faith, and more and
more to be confirmed in the way of our
saluation, by the reuerent and godly use
of these thy holy misteries, giue us a
right iudgement and understanding
thereof, and ever hold us from all popish
corruptions

A Prayer.

ruptions of the same, unite us more
more through thy grace unto thy
one that he may dwell in us and we
in him, that he may be one with us and
with him, to the end that being gra-
and planted in him, wee may bee
thankfull, and bring forth the fruits of
holinesse of life, to the honour and
praise of thy holy name, through Iesus
Christ our Lord. So be it.

I Cor. I r. 28.

Let a man examine himself, and so
let him eate of this bread and drinke
of this Cuppe.

For hee that eateth and drinketh
unworthily, eateth and drinketh his
owne damnation, because he discerneth
not the Lords body.

**A brieft and necessary forme
of examination, for such as be
simple people,**

1. Question.

WHat art thou by nature?

Answer.

By nature, I am the childe of wrath
conceived in sin and borne in iniquity
subject to everlasting death, without
great mercy of God my Creatour.

2. Question.

How knowest thou this?

Answer.

I know it by the Law of Gods com-
mandments which brings mee to
feeling of my sinnes, setting forth
wrath of God, as due unto the same.

3. Question.

Art thou able to keepe Gods com-
mandments?

Answer.

No verely, nor any man else.

4. Question.

How then canst thou be saved?

Answer.

I beleue through grace given mee
that Iesus Christ the son of God, being
both God and man, did in mine stead
nature

of a true faith.

we suffer all the punishments, which
my sinnes I had deserued, and that he
wrought in his body whatsoeuer
was needfull for my saluation.

5. *Question.*

How art thou partaker of this, which
Christ hath done?

Answer.

By faith, whilest I beleene hee did
for mee, by whom I haue my sinnes
giuen, and I made partaker of all his
merits.

6. *Question.*

How doest thou perswade thy selfe
that this is true?

Answer.

The holy Ghost doth assure my con-
science thereof by the word of God, and
is also confirmed and sealed, by the
sacrament of Baptisme, and the Lords
supper.

7. *Question.*

What doth Baptisme signifie unto
me?

Answer.

It signifieth the washing away of my
sinnes in the blood of Christ, and my
passing up to newnesse of life.

8. *Question.*

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8. Question.

What doth the Supper of the L.
signifie? *Answer.*

It signifieth, that as my body is nourished with the Sacraments of the Word and bread there broken, & poured forth, even so my soule is nourished spiritually, by Christs body broken, and his blood shed upon the crosse, for the forgiveness of my finnes.

9. Question.

What doth God require of thee for these benefits?

Answer.

To be thankfull, and to serue him according to his Word all the dayes of my life.

10. Question.

Canst thou doe all this of thy selfe?

Answer.

No, but I pray for grace, that I may doe it according to the will of God.

11. Question.

To whom doest thou pray?

Answer.

I pray to God alone, because none can heare or helpe me, but he.

12. Question.

How

of a true faith.

How will God heare thee seeing
thou art a sinner.

Answer.

He will heare me for his sonne Iesus
Christs sake : and therefore whatsoeuer
I aske, I aske it for his sake, by vertue
whose death my prayers are heard,
and granted of God.

14 Question.

How dost thou pray ?

Answer.

Our Father, which art in heauen, &c.

A good warning in time to repent, and
leeve the Gospel containing a confuta-
tion of such obiections, as do with-hold di-
uers from embracing of true religion,
most necessarie for this present occasion.

2 Cor. 6. 14

4 Bee not unequally yoked with
the Infidells : for what fellowship
hath righteousnesse with unrighte-
ousnesse ? And what communion
hath light with darknesse ?

5 And what concord hath Christ
with Belial ? or what part hath the
beleeuer with the Infidell ?

16 And

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16 And what agreement hath
Temple of God with Idols?
ye are the Temple of the living God
as God hath said : I will dwell
among them and walke there. And
I will bee their God, and they shall
my people.

17 Wherefore come out from
among them, and separate your
selves, saith the Lord, and touch
uncleane thing, and I will receive
you.

Ephes. 5. 11.

Have no fellowship with the unfruitful
workes of darknesse, but even
reprove them rather.

Apoc. 14. 9.

9 If any man worship the beast, and
his Image & receive his markes in his
forehead, or on his hand.

10 The same shall drinke the Wine
of the wrath of God, yea of the pure
wine which is powred into the cup
of his wrath, and he shall be tormented

of a true faith.

in fire and Brimstone, before
the holy Angells, and before the
lambe.

Apoc. 18. 4.

oe out of her my people, that ye be
not partakers in her sinnes, and that
ye receive not of her plagues.

For her sinnes are come up to hea-
ven, and God hath remembred her
iniquities.

To all that love salvation
 Iesus Christ, Grace and peace
 from God the Father be
 multiplied.

Judg. 6. 12. 25.



When as the Lord called
 deon from the thresh-
 flore, to deliuer Israel
 the Midianites, by which
 they were iustly persec-
 for their uncleannesse and idolatrie
 commanded him first to ouerthrow
 altar of Baal, which his father had made
 and to cut downe the groue that stood
 it, and eftsoones to erect an altar to
 true God, and so to offer sacrifice there
 upon. Whereby the holy Ghost
 fore-shew, how all the actions and
 faires of the godly, ought to take their
 happy beginning at the reformation
 Religion, to the end they may the better
 prosper and succeed. Whereto the good
 Emperour Constantine had special
 respect, when he gaue in charge unto
 childezen, the loue and care of true reli-
 on, wherein (as perfect Christians)
 counselled them, to be occupied: pre-
 ring alwaies the loue of Christian piety.

Deut 6. 3. & 28.
 toto.

Iosu. 1 7.

Psal. 1. 3.

Euseb. de vita.

Constan. lib 4.

Cap. 52.

of a true faith.

godly knowledge, before the glittering Scepter and carefull crowne of holy dignitie and delight. Which things when as I did remember, I made as my chiefest study good Christian) commend unto thy better life, some principles of true Religion before rehearsed: whereto, if the people of this generation, would have a watchfull eye and loving care, they would not omit to be grounded well in the present truth. So should other blessings many be plentifully poured upon them. For what other entrie can there bee into the pleasant fountaine and wealthy storehouse of Gods graces, than to begin in the path of true religion and dutifull obedience to the word of God. But it grieueth my heart, to see how it fareth with this generation, as sometimes it doth with the rebellious and hard hearted Israelites, who rather desired their belcheare in Egyptiacall seruitude, than the sweet Manna of life everlasting, under the Lords conduction and probati-) on. Whose peruerse steps, our deepe trembling hellic gods doe tread full straight: if it were possible that they
F might

Mat. 6. 19

Ne. 11. 45, 46

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might be under the tyrannie of the Pope
with all flauerie of Idolatrie, rather than
under the gouernment of Gods word
and happy regiment of so gracious a so-
ueraigne, with the pleasant food of the
Gospel of saluation: yea, and as many of
the posteritie of y^e Jewes, being captiue
in Babylon, were notwithstanding,
ouercome with the pleasures of the land
that they neuer returned with libertie
unto Hierusalem. Semblably, the losse
some loue and lust of popish worship-
ping, and strange religion, and eke the
vanities of this world, hath so insatur-
ted, the greater multitude, that being
poysoned with such venemous drin-
kes of false religion, and bewitched with the
golden ball of earthly commodities and
bannishing pleasures, not their first, but
their last care, which often cometh
late, is to be religious. For nothing but
pride, couetousnesse, oppression, decei-
tfull Atheisme and Idolatrie, is either to be
found in them or in their families: and
for Christian religion to catechise the
households in, it neuer cometh into the
memories, to the great shame of man-
(I spake it) which bee unable in such
flourishing

For 14.8.

For 14.8.

of a true faith.

ourishing of the Gospell, to render a
good account of their faith. Nay, how
small is the number of all degrees, that
come their liues and doings according
the word of God? By the unhappy
contempt whereof, it is greatly to be
reuered, that as Alexander the famous
king of Macedonia, after his victorious
conquest over the world, became so effe-
minate, with the licentious manners of
the proud Persians, that thereby forth-
with and anone, he purchased the great
displeasure of his louing souldiours: so,
England hauing triumphed over Anti-
christ, & now degenerating, and againe
filled her selfe with many thousands
of abominations, and living securely in
the ripenesse of iniquitie, will (if true re-
pentance come not in due time) procure
unto her selfe & to her children, the hea-
uie displeasure of her patient and leuing
God. Which notwithstanding, hee hath
hitherto enriched her with manifold and
great blessings: yet since every degree
with so grieuously transgres, through the
use of vanitie and damned pride of life
say we may wel doubt our own confu-
sion. For is it not with us as our say-
mour

1 Pet. 3. 21

Luke 4. 25.

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nour Christ said, it was with his own
ingratefull country-men, whose happy
state, he did declare, if they could have
knowne the time of their visitation: As
as than hee resembled his happie com-
ming unto them, to the coming of Eli-
as to the widow of Sarepta: and to the
curing of Naaman the leaper, at whose
time there were more widowes and le-
pers many in the land, which tasted
no such benefit, and yet for all this re-
ueth, and upbraideth the unthankful
Jewes for refusing of him: euen so it
with us of England, for the Gospell ha-
beene preached a long time into us, and
that with greater peace, and longer qu-
etnesse, than euer before, which hath
been granted to many nations. And
wee not as bad in many respects, as
when we were the seruants of super-
stition, or is there any perfect reformati-
on of that which is amisse amongst us?
but when we heare the word (as the
postle saith) we looke as into a glasse, and
behold the blemishes in our faces, but
yet we be too too unmindfull to redre-
the same, when wee bee reprov-
transgressours of discipline wee put

Of a true faith.

May the euill day farre from us, that the
word seemeth to be witten in vaine to- **Amos 8. 9.**
wards us, and yet it will condemne us, **Jerem 8. 9.**
our iniquities are witten with a **Iohn 12. 48.**
penne of yron, and with the point of a **Ierem. 17. 1.**
diamond. But woe be unto us, in that **Mat. 11. 23.**
we neglect the word of life: it shall bee
easier for Sodom and Gomorra in the
day of iudgement, than for many of us.
The sins which be this day in Church
and Common-wealth are ripe enough for
the sickle of Gods vengeance. And if it
were not that some godly people did sigh
and mourne for the sins of the land, and
with prayers and teares hold backe
the plagues of God, we had long agoone
been smitten in our sinnes, and consumed **Eze. 19. 4.**
in our owne blood. And though there be
some godly Sardes among us, which
haue not defiled their robes with filthi-
nesse, for whose sakes the land doth fare
the better: yet are they but few in com- **Apo. 3. 4.**
parison of the hypocrites, which haue a
name to liue, and indeed are dead. For
as for puritie in religion, it is too little
regarded, and yet we should bee a preti-
ous people unto our God. As for true
worshipping, it is esteemed and measu-

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red of many, not by the sacred word
 God, but by the vain fantasie and imagination
 of man. As for the reuerent use
 the name of God, full lightly it is regarded,
 whilest the land on euery side moueth
 with damned swearing. The holie
 Sabbath of our God are too shamefull
 in many things polluted: The whol
 some lawes of magistrates neglected: the
 lack of loue, in many, in whom there is
 boundance of iniquity. As for Adultery
 oppression of the poore, drunkenness
 pride, and many such like vices growne
 to full measure, they be lightly looked u
 to and punished. What should I say, a
 our bones are out of ioynt, and almost
 whole part in the body. What precious
 Balme or healthfull medicine than ca
 be gotten to heale these dangerous disea
 ses, befoze the blacke tents of Tame
 lane, Gods vengeance, be set up? Any
 ther, than that wee begin betimes
 feare the Lord, and to refozme what
 amisse? For was there euer well gou
 ned pollicie, befoze religion was estab
 lished? And wherein afterward consist
 eth the quietnesse thereof, moze than
 the rooting out of Idolatrie, and puri

but 7.6.
 12.3.

1.29.13.
 Mat. 15.9.
 Rom. 10.2.
 Jerem. 23.10.
 Colof. 4.1.2.
 2.56.2.58.13.
 17.21.
 Pet. 2.10.
 Mat. 24.12.

Jerem. 23.10.

Colof. 4.2.
 Iosu. 24.14.
 Iud. 10.16.
 1 Sam. 7.3.
 Reg. 18.4.
 Par. 15.15.

Chir

ing of transgressions? Or shall we so-
 er be free from wrath, than when we
 ke away the euill from among us, and
 endeavour our selues to a perfect reforma-
 on both in Church & Common-weale?
 But in seeking or helping forward this
 good worke, we doe but (as the men of
 li his time) finde fault with the finnes,
 and not put to our good helpes to redresse
 that which is amisse. And therefore our
 judgement shalbe the greater,

But to let passe these things, what
 should I speake of professed and open
 Bapists, who notwithstanding they
 might escape the filthinesse of Idolatric
 and popish vanities, by embracing the
 sweet Gospell offered unto them, yet ra-
 ther they will delight in the dregges of
 mans inuentions, wherewith they haue
 beene drunken long, than yeeld them-
 selues obedient to the voice of truth, to
 saue their soules. The waight of whose
 transgressions presseth down to hel. For
 whoeuer withstood the voice of G D
 in calling to repentance, but he wrought
 his owne destruction? who euer did re-
 belliously withstand the wholesome sta-
 tutes of a godly and gracious Prince,

1 Sam. 2. 22.

Iacob. 1. 21.

Jerem. 9. 13.

Iud. 7. 2. 6.

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Cor. 6. 14.

2e. 14. 9.

that escaped the sword and confiscation
of his goods? who euer favoured the
common enemy of his native countrey
and was accounted a loyall member
the same? finally, who euer made Pa
pistrie his chiefe delight, and onely reli
gion, that deserved not to be tormented
with the wicked? And shall such godles
people, to fauour Antichrist, the man
firme and enemy of all righteousness
withstand the very and manifest truth
of God, gaine say their soueraignes hap
py Lawes, ioyne hearts and hands with
the enemies of their estate, and hazard
destruction of body and soule for euer, and
be well liked of? O would to God they
had open eyes to see, and gracious hearts
to remember once at length, to escape
the danger of Idolatrie. But wilt thou
see (good Christian) what herewith they be
holden & hindered from the way of truth
shal we, say they, depart from the Church
of Rome to new and strange religion,
not heard of many hundred yeares, be
fore these latter times of time? shall we
forsake the ancient Doctors of our faith
hath Christ his promise fayled toward
his Church, to let her lye so long in er

your

of a true faith.

ur ? Our conscience will not suffer us
ns so; to doe, we will retaine our for-
er faith. All which faire painted words
r nothing else but bare fig leaues, to
ur the Papists shame and nakednesse
ithall, as plainly shall appeare.

And first (good Christian) to begin with
parting from the Church of Rome. It

AQ. 5. 29.

to be understood, that there was neuer
my wise man so ratiſhed with the loue
any religion, but alwayes his chiefest
urpose was, and ought to bee, onely so
re forth, to haue reuerenced and em-
aced the same, as he needed not to haue
mpayzed his obedience to wards God,
whom beſoze all things, his duty was e-
pecially to loue. And ſith there can now
e no good fellowship and agreement be-
ween the Church of Chriſt, and the pre-
ent Church of Rome, is it not good rea-
on, that as the Church of Rome hath
eparted from the truth and primitive
Church of Chriſt and his Apoſtles, that
they likewise depart from the Romiſh
ith, to the Church and Arke of Chriſt?
et there be comparison made betwene
he primitive Church of Chriſt, and this
heir present Church of Rome, and let the
same

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can be made but by the markes of the
 true church, whereby it ought to be known
 and thou shalt soon espie the difference.
 In the primitive Church of Christ, the
 Word was preached to the people :
 this Church of Rome, their own transla-
 tions: Than in a tongue they understood
 now all their service is in Latine, which
 most part knowes no meaning thereof
 all: Than rightly and truly interpreted
 now shadowed with many gloses and
 corruptions: Than preserved for the peo-
 ple, now burnt before the peoples face
 and also they that doe professe the same
 And therefore like Pharisees, they shut
 up the kingdome of heauen, and neither
 enter in themselves, nor yet suffer others
 to enter in.

In the primitive Church the Sacra-
 ments, were righteously ministred, but
 in this latter Church of Rome, nothing
 lesse: for to omit the five new Sacraments
 of their own late coining, how haue they
 polluted the Sacrament of Baptisme
 with their owne deuises? By what com-
 mandement of God brought they into
 Oyle, Creame, Salt, Spittle, & such like
 abominations. Why doe they apply the

John 10. 27.

Mat. 15. 9.

Cor. 14. toto.

Pet. 1. 20.

Mat. 15. 3.

Pet. 1. 25.

Mat. 23. 13.

Mat. 23. 36.

Cor. 11. 34.

of a true faith.

me to bells, which is onely proper to
the living man, why do they bind grace
to it, when as the promise of God is
free & dependeth not of works which in-
ventions of theirs were neuer known to
the Primitive Church of Christ. In the
primitive time, the Lords supper was
made a common & publike banquet: now
with the Papists, it is turned into a pri-
vate masse, where the Priest eateth all, &
then blesteth the people with the emptie
habitee. Then it was given in both
hands, now is sacriledge committed in ta-
king away the one halfe from the people.
Then it was given to take and eat: now
it is left over the Baalites crowne to be
prized at, carried abroad, and worshipped.
Then used to seale a more perfect re-
membrance of our redemption wrought
by Christ for the living: now it is made
a sacrifice propitiatorie for the sinnes
of the quicke and dead, quite contrary to
the onely sacrifice of Jesus Christ done
once for ever. Then it was celebrated
upon a table, without any hipocriticall
shewes: Now upon an Altar, with
such vaine and fantasticall shewes, and
ord attyre, as better becommieth a pro-
phane

1 Cor. 10. 16.

1 Cor. 11. 25.
Mat. 26. 27.
Gelasius de
consec. dist. 2.
compertus.

Heb. 5 & 7
& 9 & 10.

1 Cor. 14.

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Om. 1. 79.

Cor. 11. 23.

John 14. 13.

Tit. 2. 5.

John 2. 2.

Cor. 14. toto.

phane stage, than a sacred congregation. Than the Church understood the meaning of the holy misterie: Now by consecration, transubstantiation, and adoration, the right use is blotted out & banished. Than receiued with godly minds of dutie often: Now without triall of poprites, of many but once a yeare, & the of custome to Than this Sacrament failed none but him, that receiued the same by a liuely faith. Now it away from ex opere operato, sine bono motu uteris, that is, of the dead done without good motion and faith of the receiuer. Finally, than this misterie was a simple Action, celebrated according to the institution of our Saviour Christ: not so compound and intricat a Monster, it is left patched up of the Popes of Rome, dissenting cleane from Iesus Christ. Whereouer in the primitive Church there was no Mediator known in their prayers, but Iesus Christ alone for whose sake the prayers of the god through faith were heard: But in the Church of Rome there bee Mediators many, not without extreame and open blasphemie to the mediation of Iesus Christ. Than they prayed in the tongue

of a true faith.

ey understood : now, in a language
which the most part know no meaning Rom. 8. 26.
Then they prayed as the spirit gave
them utterance, without the word: Now,
the Popes decrees and canonicall Can-
ons doe prescribe. Then to please the Joel 2. 12.
Lord, they poured out their hearts in
repentance and faith: now to please
the eye with gazing and unprofitable
rites, and to delight the ear, with
sweete and tinkling cymballs. Then Aph. 6. 10.
they prayed for the living, according to
the word: now, for the dead, contrary
to the word. And to be short, what a
disreement is there betwene the Church 1 Cor. 6. 14
& the Church of Rome herein?
In the primitive Church of Christ and
his Apostles, in the ecclesiasticall disci-
pline and correction for offences, which Mat. 18. 15, 16.
as as the wall of Gods building, there Act. 4. 23.
was an Ecclesiasticall Seignorie of an-
cient, learned, grave, and honest men, as
pastors, doctors, and other necessarie
and godly members, for the better go-
vernment of the Church in supporting
the goodly, & punishing the wicked: now
the Church of Rome, all must be orde-
red by the canons of my Lord the Pope,
and

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and governed, not by the rule of Word, but as he will, to whom if he do
 Cor. 5. miss no man may say, Domine cur
facis? Than there was reformation
 manners, and of whatsoever was amiss
 now, not one that will endeavour any re-
 rection, but rather maintaine and au-
 ment the tyrannic of the Romish gub-
 For of diuers counsels holden, as at Bo-
 fill, Florence, Constance, and that seem-
 ly assembly at Trent, what reformation
 hath followed? Than the election of the
 Pastors, was by the consent of the peo-
 ple and approbation of the Senate, not
 it resteth in the Pope or in his deputie
 Than, the pastors were chosen for lea-
 sing and other excellent gifts: now is
 enough if he can sing and say the seruice
 and sacrifice for the quicke and the dead
 Than hee was ordained to attend upon
 a certaine flocke: now, either he is Lord
 ouer all the world, or hath more Chur-
 ches than he can attend, or else is a ma-
 resident, a readie way to damne himselfe
 and many more for companie. Than for
 offences committed and knowne, the
 sword of excommunication was drawne
 out according to the word of God.

Cor. 5.

1. 26.

6. 1, & 14. 23.

Tit. 3. 10.

1. 28.

Thef. 3. 14.

Tit. 1. 20.

Of a true faith.

Pastor and the rest of the Ecclesia-
all Senate now it resteth onely in
Pope, or in his Chancellers, Bish-
s, Commissaries or some of that fra-
nity, for every quarrelling cause, abu-
g the same fearefull censure, what
uld I say more? For in this Church
heirs, there is no whole part, no a-
ement, nor any resemblance to the
urch of Christ. I leaue to speake of
ir Idolatrie and abominations that
y brought in, which thing were e-
gh to occupie a whole volume. I need
speake of their departing from the
urches of the East, which neuer bele-
their priuate masse, their transub-
stantiatiō, purgatorie, pardons, restraint
Marriage, Supremacie of the Pope,
any such like thing, obserued and kept
the Church of Rome. I leaue to speake
their traditions, whereby they binde
omic and intollerable burdens and lay
m upon mens shoulders: as abstay-
g from meats & marriages, bowing of
gle life, obseruance of dayes & times.
d to be short, this Church of Rome
wholly departed from the Church
Christ: so that he that will professe
Christ,

Mat. 23. 4.

Tr. 41.

C. 12. 4. 10.

C. 106. 2. 16.

The Testimonie

Christ, must needs depart from
Church of Rome.

— And heretofurthermore, it is not for
the purpose, as wee haue shewed,
Church of Rome to dissent from
Church of Christ, so to shew briefly
coherence with the Archhereticks of
times. And first to omit, that the doctrine
of the Romish church is an erroneous
doctrine, repugnant to the word of God,
and obstinately maintained: which thing
doe make an open heretic, how doe they
agree with the false apostles of the
primitive time, such as were Cerinthus,
Hebion, in ioyning woordes with faith
the cause of iustificacion? How agree
they with the false spirits, which denie
Jesus Christ to bee come in the flesh?
When as they ascribe not their
saluation unto the office of Christ,
make more Mediators of Saints,
new meanes to obtaine forgiveness
of sinnes, and yet S. Augustine saith, they
call upon others besides Christ, to
commit heretic and schisme? How agree
they with the false brethren, that
Gospel condemneth good woordes,
in very deed it doeth straightly re-

2 Cor. 11.
Galat. 5. 3.

1 Iohn 4. 1. 2.

Tract. in 1 Iohn
2 cap.

Rom. 3. 31.
Mat. 5. 16.
2 Pet. 1. 10.

same? Let us come to the latter.
Tatianus and Montanus were he-
 retics in forbidding marriage, so are the
 Gnosticks. They forbid the lawfull use of
 meats, which God created to be taken
 with thanksgiving, and so do these. They
 were filled of the holy Ghost and of new re-
 velations, & the same they coured with
 the pretext of the holy Ghost, as though
 things necessarie to saluation, were
 contained in the Scriptures, and so
 do the Papists. The Maniches
 mistred the communion under one kind,
 so they. They say the Scriptures
 are full of errours, so say the Papists.
 They trusted their own inuentions bet-
 ter than the word of God, so doe the
 Papists. The Marcionites denied Christ
 to haue a perfect humane bodie, but one-
 accident thercof, so say they in their
 transubstantiation, it seemeth onely to
 be bread, but it is the reall body of
 Christ. (Thou holdest, O Papist, a reall
 presence) Nestorius and Eutiches con-
 founded the two natures of Christ, so doe
 they in their doctrine of Christs being
 in every place, which onely is true, con-
 uincing his spirit and grace. The An-
 thropomor-

1. Cor. 2. cap. 5.
 1. Tim. 4. 1.

Bulling 2.

Deo. ser. 4 &
 quadr. 8.

Aug contra Fan-
 1. 1. cap. 19 lib.

Tertul. lib. 4.
 contra Mar

Enagr. lib. 1. cap.
 7. & 8.

Aug. de Hare.

The Testimonie

• Chonormorphites were Heretickes
 • picturing God like an old man, so
 • the Wapists. The Arrians denied H
 • mouſion to be found in the Scripture
 • so doe they. The Donatists bound
 • Church to Aphrike: these to Italie.
 • Pelagians held, that nature holpen to
 • the grace of creation, and with the
 • could doe good : so say they, that
 • not regenerate, by the power of
 • will, and by grace pꝛeuenting, can
 • good, which is quite contrarie to tru
 • For before he be iustified, hee doth
 • please God. Look to the Popes
 • Rome themselues: Did not Pope
 • berius fauour the Arrians? Had
 • Pope John a detestable opinion of
 • immortalitie of the soule? Honor
 • was condemned for an hereticke in
 • councell of Constantinople. Eugen
 • was condemned for an Hereticke in
 • councell of Basill: whereby it may
 • pearce, that in departing from the Chu
 • of Christ, they haue ioynded themsel
 • with the greatest, and most notori
 • Heretickes: and therefore their relig
 • is to be forsaken.

And to the end my words herein m

can

ozom.lib.4.

P.5.

Aug.de Here.

Mat.7.17.

Feb.11.6.

Conc. Const. 6.
Act. 13.

Conc. Basil. sec.
34.

of a true faith:

carry some credit with them, the heig.
Ghost also sheweth sundrie causes, why
the religion of the Romans is to be so:
taken: first the Lord hath forewarned,
his elect, to beware of false prophets,
which come in sheepes cloathing, but in-^{Mat. 7. 15.}
wardly are ravening Wolves: And ^{24. 5.}
though they say, loe, here is Christ, loe,
here is Christ, yet must they not be be-^{Jo. 8. 10. 27.}
ceived, for the sheepe of Christ are onely
bound to heare his voice, and a stranger
they neither may, nor yet will follow.
For when the blind shall lead the blind,^{Mat. 18. 14.}
they both fall into the ditch. And there-
fore the holy Ghost doth command us, to
beware of those which sowe dissention,^{Rom. 16. 17.}
contrary to the doctrine which we haue
receiued, and to flee from such. yea, if it
were an Angell, which came from hea-^{Gal. 1. 6. 8.}
ven, that taught us other doctrine, than
which, as is contained in the word of truth,
we should hold him accursed: and thus
the commandement of the holy Ghost,
may serue for one perfect cause, to plucke
the Wapists from the Church of Rome. ^{1 Cor. 5. 6.}
^{Gal. 1. 9.}
The second cause why there must be
departing from the Romish Church is
this, lest in fauouring and louing her -
O 2 Wales,

The Testimonie

wayes, a man be polluted with her uncleanness: for as he that toucheth pitch shall be defiled with pitch, so hee that loveth Whoredome shall be defiled therewith. And therefore the holy Ghost, in the revelation, calleth men out of Babylon that they touch no uncleane thing, that they may bee an acceptable people to the Lord.

The third cause is the scaping of the plagues provided for that wicked generation: of whose sins, whosoever is partaker, he shall also be partaker of the punishments due unto the same. And therefore seeing that the Lord hath appointed the day, to iudge the great whore, and to overthrow Babylon, let him that will save his soule, depart from thence. The same God, that destroyed Alcimus with a pallsie, and taking away the use of his speech, for wasting of his Sanctuarie, and caused the wicked Tyrants and Persecutors of his people, meane Antiochus and Herod, to be eaten and deuoured with wormes, the same will severely punish the damnable finnes of Whoredome. He that made Iudas the Apostates bowells to rotte with

o. 18. 4.

o. 14. 9.
18. 4.

Mach. 9. 55.

Mach 9. 9.
12. 23.

Hist. trip. lib. 6.
cap. 32.

him

of a true faith.

him, and made Arrius guts to gush out
of him, and caused Nestorius tongue to
be eaten out with worms, the same
God will punish Wapstrie. Finally,
see that by the Medes and Perrians de-
stroyed the auncient Babelonians, for
their grieuous sinnes and manifold abo-
minations, and for the persecutions of
his people: the same righteous God will
cast downe and bring to nought the Mo-
narchy of Romish Babilon, because they
haue prouoked him with their great a-
bominations. Such shall be the end of
all Heretickes and others which be desti-
ned with strange religion, if they returne
not to the Lord in due time. Wherefore
as Noe had not been saued, except he had
entered into the Arke: Nor Lot, except he
had departed from Sodom: Nor Israel,
except he had left the tents of Corah:
so more shall any attaine unto saluati-
on by Jesus Christ, except they forsake
Babilon, and flee from the Idolatrous
Church of Rome. And that men were a-
ble to behold the iudgements of God
against the great Whore, and against
those that lie drunken by her side with
the dregs of spirituall filthinesse, that in

See Lib. 1.
cap. 25.
Enag. lib. 1.
cap. 7.

Gen. 7. 1 & 19
15.
Numb. 16. 21.

The Testimonie

this day of grace, they might learne to
saue their soules in departing from the
Church of Rome.

The second let, which hindreth the
Papists to embrace the Gospell, is, be-
cause they thinke they turne to new and
strange religion, which quarrell the
haue common with the wicked of all a-
ges, who haue impugned and maligne
the truth, and called the same, as Euse-

bius saith $\nu\epsilon\alpha\ \chi\rho\iota\ \xi\epsilon\nu\alpha$ strange and new

When the Israelites despised the do-
ctrine of the Prophets, it was because
they counted it a strange thing, and yet
it was the same which they deliuered
their fathers. When wicked Hama-

went about to bring the Jewes into he-
tred, hee accused them for their new
Lawes, and yet their Lawes were the
auncient lawes of God. And when the

people wondered at our Saviour Chri-
stian miracles, they feared his doctrine
new, and yet if they had beleueed Mo-
ses they would haue beleueed him.

Thus was Pauls doctrine reproched
with the name of noueltie, and yet
was confirmed by the Prophets and
the law. When as Asclepiades, cap-
tain

Feb. 11b. 1.

p. 4.

of. 8. r. 2.

Rhe. 3. 8.

Mar. 1. 27.

John 5. 46.

Act. 17. 18.

Rom 3. 21.

Foxus, pag. 127.

of a true faith.

to Galerius the Emperour. led
manus of Antioch to his martirdome,
Leviades reproched him in calling
Christ, whose name Romans did con-
fesse, but a yesterdaies God, and as for
Gods of the heathen, hee auouched
them to be of great antiquitie. So Lici-
as the Persecutor, slandered Constan-
tine the Emperour, to worship a strange
God: Euen thus the Papists terme
the Gospell of Christ new, and yet the
same is the undoubted truth of God,
by the Scriptures it doth plainly
appeare. For what doe wee retaine in
substance of religion, but it agreeth
with the Patriarkes, Prophets, Apo-
stles, and all holy men of God. For
Christ is yesterday, and to day, and the
same to continue for euer, in whom all
the promises of God are, yea, and Amen,
who is the Lambe which was slaine
from the beginning of the world, and in
him with all the ancient and godly men.
We repose the whole substance of our re-
ligion, for hee is the way, the truth, and
the life. And therefore as S. Iohn saith,
our Gospell is everlasting and from the
beginning. And as Eusebius proueth

Euseb. de vita
Constant. lib. 2.
cap. 5.

Heb. 13. 8.
2 Cor. 1. 18.
Apoc. 13. 8.

Iohn 14. 6.
Apoc. 14. 6.
Euseb. lib. 1.
cap.

The Testimonie

the antiquitie of religion, and deliuered
the truth from the reproch of neweltie
because the Gospell teacheth our free
iustification with Abraham, by faith in
Christ alone: euen so wee, holding the
same doctrine, as the chiefest anchor
of our religion, dare be bold, to auouch our
doctrine for the most ancient truth in the
world. But if wee should seek into the an-
tiquitie of religion of the Papists, we
should easily find the same to haue sprung
from the bottomlesse pit, and to haue been
brought up in the new fangled bosome of
mans deuile. For first who broched the
supremacie of the Pope, but the murder-
ring Emperour Phocas, at the ambitious
desire of the proud Pope Bonifacius the
third: who first brought to passe that
the Bishop of Rome, should bee called
Pope, that is to say, father of fathers and
Christis vicar on earth, but Bennet the
second? who first brought into the church
the Latine seruice, Organes, and such
musicke, but Vitalian? who brought in
the worshipping of Images? Gregory
the third: who brought into the Sacra-
ment of baptism, oyle, Cresse, and
crossing? Pope Clement the first: who
devised,

eaconde reli-
gious.

of a true faith.

caused, and brought up transubstantia-
on? Innocentius the third: who caused
the Sacrament first to be worshipped?
Honorius the third: who took away the
cup in the Supper of the Lord from the
people: who but the popish council at
Constance? who brought in dirges and
saying for the dead? Pelagius, and Gre-
gorie the third. Who first commanded
ministers to abstaine from marriage?
Calixtus who brought in Auricular con-
fession, after it was once well laid away?
Innocentius the third: who brought in
extreame unction? Pope Felix the
fourth: who invented holy water? Pope
Alexander: who challenged both the
words unto himselfe? Boniface the
eight: who allowed the first monkish
order? Siricius: according whereto other
Popes succeeded allowed other orders
afterward. Who first set on high the
orders of Friars? Innocentius the third:
who brought in the seemely light of
Cunnes? Pope Bennet: who erected
and set on sale the reliques of Saints?
Pope Paschalis the first: who first al-
lowed Pilgrimages? Pope Cletus: who
first canonized Saints? Pope Leo the
ninth:

The Testimonie

ninth: ~~who~~ brought in the obseruation
of dayes, as Fridayes and Saturdayes
to bee fasted? Silvester the first: who
caused Saints Eues likewise to bee fa-
sted. Innocentius the third: who com-
manded that neither flesh nor fish, nor
any thing that hath affinitie with flesh
should be eaten on fasting dayes? Gre-
gorie the first: what should I say any
more? for by these it is apparant of what
antiquity their religion is. And if the truth
all betwene us and them, bee made by
the word of God, as it ought to be, it shall
sone appeare, not ours, but theirs to be
new religion. And whereas they relie
much upon the ancient and learned Do-
ctors, who haue in all the flourishing
state of the Church borne witnessse unto
the truth, and spoken much in commen-
dation of their Church and faith, besides
that their sayings are to be expounded
the Church of Rome, as it was then
when the learned fathers wrote, and be-
fore corruption crept into the same, and
being now farre otherwise, cannot ad-
mit any such commendation, yet not by
the wisdom of man, but by the wis-
dome of the spirit and truth of God,
must

of a true faith.

that religion bee examined and tryed.
Whatsoever saoureth not of Gods
word, must bee reiected : because the
pepe of God alone are tied to heare his
word. And yet if (for all this) we should
attend with them, for the Testimonies
of the learned fathers, we should haue
them to witnesse upon our part, to the
abolishing of all papisme and Idolatrie.
Epiphanius that graue and ancient Fa-
ther would witnesse with us, that the
marriage of ministers is not to bee re-
tained. Ciprian would say, that the try-
ing of religion, ought onely to bee made
by the word of God. Spiridion would a-
pprooue the Christian libertie, in eating
of any day, because he was a Christi-
an, Epiphanius would say, that Images
be not to be suffered in any Church. Go-
sius, Ambrose, and Augustine would
beare flat euidence against Transubstan-
tiation. Ciprian and Gelasius would
say, it were sacriledge, to take away the
cup from the people, in the Supper of
the Lord. Chrysostome would say, that
we need no other Mediatours to God,
but a deuout minde, and faith in Iesus
Christ, Ambrose would manfully main-
taine

John 10 27.

Hist. trip. 2 cap.
14.

Cyprian. lib. 2. Epi.

Hist. trip. lib. 1.
cap 10

Epiph. ad.
John, Hiero.

Gel. contra
Entin. n.

Ambros. lib. 4.
de Sacra.

Aug. in Epiph.
tract. 26

Gelas. dist. 2. de
Conf.

Chrys. Ho de pro-
fect. Evang.

Ambr. Ep. ad
Romanos.

Ierem. in Isa. ca.
64.

In Psal 84

In Mat. Ho. 32

The Testimonie

tainie our iustification by faith alone. Hierome would say, if that we rest
on our owne merits, we must needs
paire, and therefore our merites are
Alords mercies. Chrysostome would
denie Purgatorie and say, that life
either wonne or lost in this world, for
ter man be taken hence, there is no more
place left for repentance, and therefore
that it is against a man himselfe, to pray
for the dead. To be short, Gregorie the
owne Bishop would witnesse with
against the Church of Rome, that the
Pope and universall Bishop, which ha
a guard of priests about him, is the gre
Antichrist and man of sinne. Tertullian
would say, that Babylon in the Revelat
on, doth beare the figure of the citie
Rome. And what would not the fathers
say in our behalfe, & in our cause, against
our adversaries. Yet notwithstanding
we doe but so farre forth admit their te
stimonies, as the same consent with the
word of God. The limites whereof,
once they passe, they are not to be cred
ted. But yet, thus much for us they doe
affirme, that our doctrine is not new
Moreover, whereas they stand much up

Enig. lib. 4. Epia

Lib. 3. advers
Martiones.

Aug. de Nat. &
Matia, Chap. 61.

of a true faith.

Christ's promise, that hee will bee
with his Church, and preserve the same
from error, and therefore that no man
may safely depart therefrom: It is true,
that all this doth stand firme in the true
Church of Christ, which is governed by
the Spirit of God, through the word:
hereto whilest she submitteth her selfe,
is safely preserved from error, in the
doctrine of faith and saluation. But that
this promise holdeth towards the church
of Rome, as it is now, how can it be pro-
ved, except men will dream, as the
Papists did, that their church is alwayes
true, and neuer subiect to mutation? And
though the promise take no place in the
Romish Church, because shee hath bro-
ken the covenant between the Lord and
us, yet most true it is that the promise
is confirmed to the godly, neither can the
credulitie of the wicked cause, that the
truth of God should be frustrate, for God
is true, and euery man a lyar. Hath God
(saith the Apostle) cast away his people?
God forbid, thereby noting, notwith-
standing the wickednesse of many which
fall away, yet the promise of grace is sure
unto the faithfull.

Mat. 28. 20.
John 14. 16.
& 15. 26. &
16. 13.

Ios. 7. 4 & 18.
18.

Rom. 9. 3.
& 11. 1.

But

The Testimonie

Levit 26. 12.
Jerem. 7. 4.
1 Sam 4.
Psal 78. 61.

But herein the case of the Papists
of the obstinate Jewes is all one: for
boasted upon the promises of God,
they would neuer faile: for the Lord
promised to dwell among them, and
be their God, and they to bee his people.
And yet for all this, loke into their
state, after the Arke had been placed
long time in Silo, did not the Lord forsake
them and deliuer his beauty into the
nemies hand, and many of them be
Priests & others to the sword, and
were quenched the light in Israel, when
the Arke was placed in Syon, where
place the Lord had chosen for an habi-
tation, and a resting place unto himselfe
euer? notwithstanding all his promises
when they had broken the couenant, and
prouoked his wrath with their manifest
abominations, he gaue ouer Sion, and
departed from between the Cherubim
and left Iuda to be wasted and captiue
by the Babilonians. And againe. long a-
fter the reedifying of Hierusalem, when
they would not acknowledge the time
of their visitation. hee gaue the Jewes
into the hands of the Romans, and
made an end of that Common-weale.

Psal. 132. 14.

Ezek. 9. 3.
Reg. 24.

Luke 19. 43.

And

of a true faith.

And lest this should onely hold under
the Law, and not under the Gospel, looke
the Churches of Corinthus, Galatia,
ephesus, Phillippus, Collosia, Theſſaly-
ca, Pergamus and others of the East,
which in the beginning flourished no
le than the Church of Rome. And
what is become of them? are they not all
now waſt, becauſe of their departing from
the firſt faith, And ſhal we ſay: that the
Lord hath broken promiſe with them, John 17. 37.
who promiſed to them, as well as unto
others the ſpirit of truth and prayed for
them among ſuch as ſhould believe: no.
But when they left the truth of God, and
that, wherein the performance of the co-
nſtant reſted, the Lord did juſtly give
them over, and laid them waſt. .

And leſt any barking Papist ſhould ſay, Gal. 2. 11. 22.
that all this toucheth not the Church of
Rome, to whom the promiſe in Peter
(as they hold) was made, that ſhe ſhould
not erre, notwithstanding Peters ſal, and
his not being at Rome, which things are
eſie to be proved, and to infringe their
word herein ſufficiently. And notwith-
ſtanding the promiſe was made to the Rom 11. 30. 38.
Universall Church, which never can bee
affirmed

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affirmed of the Church of Rome, which
is but particular, which thing hath
strength enough to confute a Papist
errour, yet (good Christian) waite thou
that well, which the Apostle Paul writeth
of the same Church, to whom he
threatneth an ouerthrow, if she be
hie minded, and continued not in the
truth: for if God (saith he) spared not the
naturall branches, take heed lest he
spare not thee, wherein may plainly ap-
peare their boast of neuer failing of their
faith, to be but friuolous: Though they
they prate much of the promise, yet be-
cause they haue broken the couenant,
departing from the primitive Church
(as hath been proued) this bragge de-
stand them in no stead. For to the
Church uniuersall it is, that the promise
standeth firme, and so farre forth, but
the particular, as shee consenteth with
the uniuersall and standeth in the truth.
To be short, whereas they would faine
be excused from the societie of such,
professe the Gospell by their pretence
conscience, for that their hearts will not
serue them to agree with us, thus
draining out a gnat and swallowing up
Camell

Of a true faith.

Camell: they are herein briefly to be admonished, that not every excuse and presence of conscience shall deliuer a man, and be allowed of God: for oftentimes, the wicked doe of conscience, albeit the same be wicked, that thing, which notwithstanding concordeth not with the truth of God. For Saul of some conscience persecuted the Church. The Jewes of some conscience, preferred Moles and their Lawes before Christ, and therefore the allegation of conscience herein is not sufficient, for since that the book of mans conscience, must alwaies be able, either to teach, or accuse, or defend him, in the sentence of conscience, a speciall regard must bee had to the true word of God, whether with the good conscience is alwaies guided and directed. For in departing from the Word, man maketh shipwracke of his conscience. For the Word of God and a good conscience are inseparably united and coniorned, so that they cannot be disseuered. Moreover, seeing that all our proceedings must please God, by reason of our faith in Christ, can that be a tollerable excuse of conscience, where this same strideth against

the

Gal. 3.13.

John 6.38.

John 3.38.

Tit. 1.19.

Rom. 14.23.

Heb. 11.6.

Rom. 10.17.

The Testimonie

the word of God, by the preaching whereof, faith doth come, is nourished, and confirmed: And how true it is that Popish worshipping is repugnant to the truth of God, the promises considered, no man of any indifferent iudgement can deny. If therefore the Papist will say upon his conscience, then this must be his saying, as saith the Apostle, that in simplicity and godly purenesse, and not in fleshly wisdom, by the grace of God he haue his conuersation in this world.

Renounce therefore (O yee that haue erred from the way of truth) your former vanities, abandon your popsoned superstitions, disclaime to poperie and false religion, loathe now betimes the law thereof, depart out of Babylon and touch no uncleane thing. Harden your hearts no more, but kisse the Sonne of God, embracing his word, lest hee be angry and cast you off in his great displeasure for the contempt of his grace. Wege do now visit you from on high, in calling you so patiently unto repentance, by therefore into captiuitie, your carnal wisdom, your cogitations, and whateuer hath bindeed you from the way

1 Cor. 1. 12.

1 Cor. 6. 17.

Apo. 18. 4.

Psal. 95. 8.

Psal. 2. 12.

Luke 1. 68.

Rom. 2. 4.

2 Cor. 10. 5.

truth

of a true faith.

truth, and humble your selues to walke
before the Lord. When will our mercies
all Father turne unto you, he will em-
brace you with loue, he will wash away
your sinnes, and remember them no
more, he will accept your faith in Christ
his perfect righteousness, and so hold you
blamelesse in his sight, hee will lead you
by his Spirit into all truth, he will giue
you grace to walke in holinesse of life, he
will preserve you under his wings, hee
will tread downe Satan, sinne, Anti-
christ, and all their wickednesse under
your feet: finally he will giue you victo-
rie through faith in his Son Christ,
and translate you to immorta-
litie, and glorie
for ever.

Hee. 16. 35.

1 Cor. 1. 30.

2 Cor. 5. 21.

John 16. 13.

Rom. 16. 20.

1 John 5. 5.

Yours in the Lord,
Christopher Shutte.

H 2

The

The forme of the confession
of the Christian faith, meete for
all well governed households, and
necessary for every one to confesse,
which sincerely professe
Christ and his
truth.



I beleue and confesse my
Lord God, the onely
true, eternall, and al-
mightie God, incompre-
hensible, infinite, righte-
ous, and mercifull, being
but one in nature and substance, but di-
stinct in thre persons, the Father, Son,
and holy Ghost. Which God by his
wisdom and almightie power, made
heauen and earth, and all things there-
in, and now by his fatherly prouidence,
gouerneth and preserueth the same.

I beleue and confesse that Iesus
Christ the sonne of God, equall to the
Father and the holy Ghost, at the time
appointed of the Father, became perfect
man, yet without sinne borne of the vir-
gin Mary, the Godhead and manhood be-
ing united and ioyned together. Who in
mins

of a true faith.

our true nature sanctified by his grace, fulfilled the Law of God for mee, and suffered in his body and soule, the punishments due to my sinnes, and made full satisfaction and payment for the same, with his sacrifice upon the crosse, done once for all. And deliuered me from the curse of the Law, from sinne, hell, death, and damnation, reconciled me to God the Father, washed me from my sinnes, cloathed mee with his righteousness, and renewed me to righteousness of life. And as by his death my sinnes are taken away, and I set in the fauour of God, so by his resurrection, death was conquered, and righteousness restored unto me, wherein the victory of my faith consisteth. I beleue and confesse, that Iesus Christ ascended into heauen with my flesh, where he hath taken possession for me, and where he maketh intercession for me. And yet neuerthelesse, is present with me, and all his elect, by his spirit and grace, and at the end of the world, shall visibly come to iudgement.

I beleue the holy Ghost equall with the Father and the Sonne, who regenerateth and sanctifieth mee, from my uncleannesse,

The Testimonie

cleannesse, to liue holily, and religiously in this world, assuring my conscience, that I am the childe of God, and heire with Iesus Christ of life euerlasting.

I beleene and acknowledge the vniuersall Church of Christ, euen all the companie of the elect, agreeing together in the unitie of spirit and truth, which Church is not seene to the eyes of man, but onely knowne to God, of which number I am perswaded that I am one.

I acknowledge also a visible Church of God in this world, wherein first, the sacred word of God is taught unto his people, being sufficient to instruct them in all things necessarie to saluation. Wherewith together with the ministring of the spirit, he ruleth the same. Secondly in this Church, the two Sacraments of Baptisme and the Lords Supper are rightly and sincerely ministred. Wherein, as by Baptisme I am regenerate and receiued into the household and fellowship of Christians, my sins being washed away through faith in Christs blood: So by the Supper of the Lord, wherin spiritually by faith my soule is fed with the graces and benefits of Iesus Christ I

am

of a true faith.

I am nourished & sustained in the Church
being one with Christ, and Christ with
me, dwelling also in him and he in me.

Thirdly, there is in this Church due
punishment and correction for offences,
the end whereof is excommunication by
the consent of the Church.

Lastly, I beseech and confesse, that
onely in this Church there is salvation,
and free forgiveness of sins to me and all
the elect of God, through faith in Christ,
by whose obedience we be made righte-
ous, and by whom we are chosen to an in-
heritance immortall and everlasting in
heaven. Which I most humbly beseech
my Lord God to confirme and streng-
then in me, and shortly to make an end of
these sorrowfull dayes, and to translate
me to everlasting glory, through Jesus
Christ my Redeemer and Saviour. A-
men.

O Lord increase our faith.

FINIS.

